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A BOOK OF BIOGRAPHY

SELECTED AND EDITED BY
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LEHIGH UNIVERSITY

GARDEN CITY, NEW YORK
DOUBLEDAY, DORAN & COMPANY, INC.

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PRINTED IN THE UNITED STATES AT
THE COUNTRY LIFE PRESS
GARDEN CITY, N. Y.

SECOND PRINTING

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FOREWORD

These excerpts from biographical memoirs may be enjoyed from several points of view. At a time when biographies of all sorts of mediocre people, written in good, bad, and indifferent styles, clamor for our attention, these supreme examples of a difficult literary art may serve to reawaken our sense for greatness. If we compare with these selections the superficial and flippant sketches from the pens of our popular "psychographers," who take pride in exclaiming that great men no longer exist, and in fact never did exist, we shall realize that these representatives of "Satan among the biographers" merely "kodak as they go." They give us black and white snapshots, but not, like a Pepys or a Boswell, the flavor and color of living personalities. Preoccupied with biography as a means of exposé, with the skepticism and satire of the prevailing fashion, they fall into the error of misjudging the values of other times and *mores*. We may profit, therefore, by studying earlier and greater achievements than theirs in the field of biography.

These pages, moreover, offer fascinating studies in human nature. Here may be found personalities of many nations and ages whether of Italy, England, France, Russia, or of ancient, medieval, or modern times: men of varied occupations and beliefs whether warrior, artist, scientist, or saint; whether Christian, agnostic, or Jew. With them is inevitably borne the atmosphere of the civilization, the temper of the age, in which they lived.

Herein, too, may be observed the many changes that

have taken place in the conception and style of biographical writing from Plutarch, the father of the art, to our own contemporaries. We may study biography as exhortation, panegyric, confession, justification, or psychological analysis, while we observe in all the inevitable mingling of fact and fiction that renders it, as André Maurois has brilliantly demonstrated, neither history, nor fiction, nor science, but art.

From whatever point of view the book is approached the reader will hardly lay it down without feeling that he has been engaged in good reading, and in touch with great writing. For as Carlyle truly proclaimed, and as our generation is happily discovering, biography remains among our arts as "almost the one thing needful." In the words of Maurois, one of its most accomplished exponents and interpreters, biography still, as in Plutarch's day, sets before us "examples that are lofty but not inaccessible, astonishing but not incredible; and it is that double quality which makes it the most convincing of art forms and the most human of religions."

R. M. S.

Bethlehem, Pennsylvania
February, 1930

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A BOOK OF BIOGRAPHY

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BIOGRAPHY

THOMAS CARLYLE

MAN'S sociality of nature evinces itself, in spite of all that can be said, with abundant evidence by this one fact, were there no other: the unspeakable delight he takes in Biography. It is written, "The proper study of mankind is man;" to which study, let us candidly admit, he, by true or by false methods, applies himself, nothing loth. "Man is perennially interesting to man; nay, if we look strictly to it, there is nothing else interesting." How inexpressibly comfortable to know our fellow-creature; to see into him, understand his goings-forth, decipher the whole heart of his mystery: nay, not only to see into him, but even to see out of him, to view the world altogether as he views it; so that we can theoretically construe him, and could almost practically personate him; and do now thoroughly discern both what manner of man he is, and what manner of thing he has got to work on and live on!

A scientific interest and a poetic one alike inspire us in this matter. A scientific: because every mortal has a Problem of Existence set before him, which, were it only, what for the most it is, the Problem of keeping soul and body together, must be to a certain extent *original*, unlike every other; and yet, at the same time, so *like* every other; like our own, therefore; instructive, moreover, since we also are indentured to *live*. A poetic interest still more: for pre-

cisely this same struggle of human Freewill against material Necessity, which every man's Life, by the mere circumstance that the man continues alive, will more or less victoriously exhibit, is that which above all else, or rather inclusive of all else, calls the Sympathy of mortal hearts into action; and whether as acted, or as represented and written of, not only is Poetry, but is the sole Poetry possible. Borne onwards by which two all-embracing interests, may the earnest Lover of Biography expand himself on all sides, and indefinitely enrich himself. Looking with the eyes of every new neighbor, he can discern a new world different for each: feeling with the heart of every neighbor, he lives with every neighbor's life, even as with his own. Of these millions of living men, each individual is a mirror to us; a mirror both scientific and poetic; or, if you will, both natural and magical;—from which one would so gladly draw aside the gauze veil; and, peering therein, discern the image of his own natural face and the supernatural secrets that prophetically lie under the same!

Observe, accordingly, to what extent, in the actual course of things, this business of Biography is practised and relished, Define to thyself, judicious Reader, the real significance of these phenomena, named Gossip, Egoism, Personal Narrative (miraculous or not), Scandal, Raillery, Slander, and such like; the sum-total of which (with some fractional addition of a better ingredient, generally too small to be noticeable) constitutes that other grand phenomenon still called "Conversation." Do they not mean wholly *Biography* and *Autobiography?* Not only in the common speech of men; but in all Art too, which is or should be the concentrated and conserved essence of what men can speak and show, Biography is almost the one thing needful.

ANTONY AND CLEOPATRA[1]

PLUTARCH

Mark Antony, the Triumvir, the grandson of Marcus Antonius, the orator, and the son of Julia, the sister of Julius Caesar was born about 83 B. C. His father died during Antony's early years, and the boy was brought up by his step-father, Lentulus. In his youth Antony indulged in every sort of dissipation. In 58 he served in Syria under Gabinius, and in 54 under Caesar in Gaul; and he commanded the left wing of Caesar's army when Pompey was overthrown at Pharsalia. After Caesar's death on the 15th of March, 44, he ruled for five years as one of the Triumvirate with Octavius and Lepidus. With Octavius he crushed at Philippi in the year 42 the republican party led by Brutus and Cassius. He then departed for Asia, his share of the Empire, and meeting Cleopatra in Cilicia, followed her to Egypt. After the death of his wife, Fulvia, in 41, he married Octavia, the sister of Octavius, but shortly after 37, he sent her back to her brother, and returned to Cleopatra. He conducted expeditions into Parthia in 36 and into Armenia in 34. Three years later, defeated in the sea fight of Actium by Octavius, he fled with Cleopatra to Alexandria, and put an end to his life when Octavius captured the city.

Cleopatra, the eldest daughter of Ptolemy Auletes, ascended the throne jointly with her younger brother, in 51 B. C. at the age of seventeen. Expelled from Egypt by her enemies, she was reinstated by Julius Caesar whom she captivated in Syria. She bore him a son, Caesarion, and accompanied him to Rome where she was in residence at the time of his assassination in 44. After the battle of Actium, she failed to ensnare her conquerer,

[1]Translated by Dryden and Clough

Octavius (later Augustus), and in 30 put an end to her life rather than to go captive to Rome.

Antony grew up a very beautiful youth, but, by the worst of misfortunes, he fell into the acquaintance and friendship of Curio, a man abandoned to his pleasures; who, to make Antony's dependence upon him a matter of great necessity, plunged him into a life of drinking and dissipation, and led him through a course of such extravagance, that he ran, at that early age, into debt to the amount of two hundred and fifty talents. For this sum, Curio became his surety; on hearing which, the elder Curio, his father, drove Antony out of his house. After this, for some short time, he took part with Clodius, the most insolent and outrageous demagogue of the time, in his course of violence and disorder; but, getting weary, before long, of his madness, and apprehensive of the powerful party forming against him, he left Italy, and traveled into Greece, where he spent his time in military exercises and in the study of eloquence. He took most to what was called the Asiatic taste in speaking, which was then at its height, and was, in many ways, suitable to his ostentatious, vaunting temper, full of empty flourishes and unsteady efforts for glory.

. . . . . .

In all the great and frequent skirmishes and battles, he gave continual proofs of his personal valor and military conduct; and once in particular, by wheeling about and attacking the rear of the enemy, he gave the victory to the assailants in the front, and received for this service signal marks of distinction. Nor was his humanity towards the deceased Archelaus less taken notice of. He had been formerly his guest and acquaintance, and, as he was now

compelled, he fought him bravely while alive, but, on his death, sought out his body and buried it with royal honors. The consequence was that he left behind him a great name among the Alexandrians, and all who were serving in the Roman army looked upon him as a most gallant soldier.

He had also a very good and noble appearance; his beard was well grown, his forehead large, and his nose aquiline, giving him altogether a bold, masculine look, that reminded people of the face of Hercules in paintings and sculptures. It was, moreover, an ancient tradition, that the Antonys were descended from Hercules, by a son of his called Anton; and this opinion he thought to give credit to, by the similarity of his person just mentioned, and also by the fashion of his dress. For, whenever he had to appear before large numbers, he wore his tunic girt low about the hips, a broadsword on his side, and over all a large, coarse mantle. What might seem to some very insupportable, his vaunting, his raillery, his drinking in public, sitting down by the men as they were taking their food, and eating, as he stood, off the common soldiers' tables, made him the delight and pleasure of the army. In love affairs, also, he was very agreeable; he gained many friends by the assistance he gave them in theirs, and took other people's raillery upon his own with good-humor. And his generous ways, his open and lavish hand in gifts and favors to his friends and fellow-soldiers, after he had become great, long maintained his fortunes, when a thousand follies were hastening their overthrow. . . .

However, Caesar, by dealing gently with his errors, seems to have succeeded in curing him of a good deal of his folly and extravagance. He gave up his former courses, and took a wife, Fulvia, the widow of Clodius the demagogue, a woman not born for spinning or housewifery, nor one that could be content with ruling a private husband,

but prepared to govern a first magistrate, or give orders to a commander-in-chief. So that Cleopatra had great obligations to her for having taught Antony to be so good a servant, he coming to her hands tame and broken into entire obedience to the commands of a mistress. He used to play all sorts of sportive, boyish tricks, to keep Fulvia in good-humor. As, for example, when Caesar, after his victory in Spain, was on his return, Antony, among the rest, went out to meet him; and, a rumor being spread that Caesar was killed and the enemy marching into Italy, he returned to Rome, and, disguising himself, came to her by night muffled up as a servant that brought letters from Antony. She, with great impatience, before she received the letter, asks if Antony were well, and instead of an answer he gives her the letter; and, as she was opening, it, took her about the neck and kissed her. This little story of many of the same nature, I give as a specimen.

. . . . . .

Cicero was at this time the man of greatest influence in Rome. He made use of all his art to exasperate people against Antony, and at length persuaded the senate to declare him a public enemy, to send Caesar the rods and axes and other marks of honor usually given to praetors, and to issue orders to Hirtius and Pansa, who were the consuls, to drive Antony out of Italy. The armies engaged near Modena, and Caesar himself was present and took part in the battle. Antony was defeated, but both the consuls were slain. Antony, in his flight, was overtaken by distresses of every kind, and the worst of all of them was famine. But it was his character in calamities to be better than at any other time. Antony, in misfortune, was most nearly a virtuous man. It is common enough for people, when they fall into great disasters, to

discern what is right, and what they ought to do; but there are but few who in such extremities have the strength to obey their judgment, either in doing what it approves or avoiding what it condemns; and a good many are so weak as to give way to their habits all the more, and are incapable of using their minds. Antony, on this occasion, was a most wonderful example to his soldiers. He, who had just quitted so much luxury and sumptuous living, made no difficulty now of drinking foul water and feeding on wild fruits and roots. Nay, it is related they ate the very bark of trees, and, in passing over the Alps, lived upon creatures that no one before had ever been willing to touch. . . .

For there was much simplicity in his character; he was slow to see his faults, but, when he did see them, was extremely repentant, and ready to ask pardon of those he had injured; prodigal in his acts of reparation, and severe in his punishments, but his generosity was much more extravagant than his severity; his raillery was sharp and insulting, but the edge of it was taken off by his readiness to submit to any kind of repartee; for he was as well contented to be rallied, as he was pleased to rally others. And this freedom of speech was, indeed, the cause of many of his disasters. He never imagined that those who used so much liberty in their mirth would flatter or deceive him in business of consequence, not knowing how common it is with parasites to mix their flattery with boldness, as confectioners do their sweetmeats with something biting, to prevent the sense of satiety. Their freedoms and impertinences at table were designed expressly to give to their obsequiousness in council the air of being not complaisance, but conviction.

Such being his temper, the last and crowning mischief that could befall him came in the love of Cleopatra, to

awaken and kindle to fury passions that as yet lay still and dormant in his nature, and to stifle and finally corrupt any elements that yet made resistance in him of goodness and a sound judgment. He fell into the snare thus. When making preparation for the Parthian war, he sent to command her to make her personal appearance in Cilicia, to answer an accusation, that she had given great assistance, in the late wars, to Cassius. Dellius, who was sent on this message, had no sooner seen her face, and remarked her adroitness and subtlety in speech, but he felt convinced that Antony would not so much as think of giving any molestation to a woman like this; on the contrary, she would be the first in favor with him. So he set himself at once to pay his court to the Egyptian, and gave her his advice, "to go," in the Homeric style, to Cilicia, "in her best attire," and bade her fear nothing from Antony, the gentlest and kindest of soldiers. She had some faith in the words of Dellius, but more in her own attractions, which, having formerly recommended her to Caesar and the young Cnaeus Pompey, she did not doubt might prove yet more successful with Antony. Their acquaintance was with her when a girl, young, and ignorant of the world, but she was to meet Antony in the time of life when women's beauty is most splendid, and their intellects are in full maturity. She made great preparation for her journey, of money, gifts, and ornaments of value, such as so wealthy a kingdom might afford, but she brought with her surest hopes in her own magic arts and charms.

She received several letters, both from Antony and from his friends, to summon her, but she took no account of these orders; and at last, as if in mockery of them, she came sailing up the river Cydnus, in a barge with gilded stern and outspread sails of purple, while oars of silver beat time to the music of flutes and fifes and harps. She

herself lay all along, under a canopy of cloth of gold, dressed as Venus in a picture, and beautiful young boys, like painted Cupids, stood on each side to fan her. Her maids were dressed like Sea Nymphs and Graces, some steering at the rudder, some working at the ropes. The perfumes diffused themselves from the vessel to the shore, which was covered with multitudes, part following the galley up the river on either bank, part running out of the city to see the sight. The market-place was quite emptied, and Antony at last was left alone sitting upon the tribunal; while the word went through all the multitude, that Venus was come to feast with Bacchus, for the common good of Asia. On her arrival, Antony sent to invite her to supper. She thought it fitter he should come to her; so, willing to show his good-humor and courtesy, he complied, and went. He found the preparations to receive him magnificent beyond expression, but nothing so admirable as the great number of lights; for on a sudden there was let down altogether so great a number of branches with lights in them so ingeniously disposed, some in squares, and some in circles, that the whole thing was a spectacle that has seldom been equalled for beauty.

The next day, Antony invited her to supper, and was very desirous to outdo her as well in magnificence as contrivance; but he found he was altogether beaten in both, and was so well convinced of it, that he was himself the first to jest and mock at his poverty of wit, and his rustic awkwardness. She, perceiving that his raillery was broad and gross, and savored more of the soldier than the courtier, rejoined in the same taste, and fell into it at once, without any sort of reluctance or reserve. For her actual beauty, it is said, was not in itself so remarkable that none could be compared with her, or that no one could see her without being struck by it, but the contact of her presence,

if you lived with her, was irresistible; the attraction of her person, joining with the charm of her conversation, and the character that attended all she said or did, was something bewitching. It was a pleasure merely to hear the sound of her voice, with which, like an instrument of many strings, she could pass from one language to another; so that there were few of the barbarian nations that she answered by an interpreter; to most of them she spoke herself, as to the Aethiopians, Troglodytes, Hebrews, Arabians, Syrians, Medes, Parthians, and many others, whose language she had learnt; which was all the more surprising, because most the kings her predecessors scarcely gave themselves the trouble to acquire the Egyptian tongue, and several of them quite abandoned the Macedonian.

Antony was so captivated by her, that, while Fulvia his wife maintained his quarrels in Rome against Caesar by actual force of arms, and the Parthian troops, commanded by Labienus (the king's generals having made him commander-in-chief), were assembled in Mesopotamia, and ready to enter Syria, he could yet suffer himself to be carried away by her to Alexandria, there to keep holiday, like a boy, in play and diversion, squandering and fooling away in enjoyments that most costly, as Antiphon says, of all valuables, time. They had a sort of company, to which they gave a particular name, calling it that of the Inimitable Livers. The members entertained one another daily in turn, with an extravagance of expenditure beyond measure or belief. Philotas, a physician of Amphissa, who was at that time a student of medicine in Alexandria, used to tell my grandfather Lamprias, that, having some acquaintance with one of the royal cooks, he was invited by him, being a young man, to come and see the sumptuous preparations for supper. So he was taken into the kitchen, where he admired the prodigious variety of all things; but

particularly, seeing eight wild boars roasting whole, says he, "Surely you have a great number of guests." The cook laughed at his simplicity, and told him there were not above twelve to sup, but that every dish was to be served up just roasted to a turn, and if any thing was but one minute ill-timed, it was spoiled; "And," said he, "maybe Antony will sup just now, maybe not this hour, maybe he will call for wine, or begin to talk, and will put it off. So that," he continued, "it is not one, but many suppers must be had in readiness, as it is impossible to guess at his hour."

. . . . . .

To return to Cleopatra; Plato admits four sorts of flattery, but she had a thousand. Were Antony serious or disposed to mirth, she had at any moment some new delight or charm to meet his wishes; at every turn she was upon him, and let him escape her neither by day nor by night. She played at dice with him, drank with him, hunted with him; and when he exercised in arms, she was there to see. At night she would go rambling with him to disturb and torment people at their doors and windows, dressed like a servant-woman, for Antony also went in servant's disguise, and from these expeditions he often came home very scurvily answered, and sometimes even beaten severely, though most people guessed who it was. However, the Alexandrians in general liked it all well enough, and joined good humoredly and kindly in his frolic and play, saying they were much obliged to Antony for acting his tragic parts at Rome, and keeping his comedy for them. It would be trifling without end to be particular in his follies, but his fishing must not be forgotten. He went out one day to angle with Cleopatra, and, being so unfortunate as to gather nothing in the presence of his

mistress, he gave secret orders to the fishermen to dive under water, and put fishes that had been already taken upon his hooks; and these he drew so fast that the Egyptian perceived it. But, feigning great admiration, she told everybody how dexterous Antony was, and invited them next day to come and see him again. So, when a number of them had come on board the fishing boats, as soon as he had let down his hook, one of her servants was beforehand with his divers, and fixed upon his hook a salted fish from Pontus. Antony, feeling his line give, drew up the prey, and when, as may be imagined, great laughter ensued, "Leave," said Cleopatra, "the fishing-rod, general, to us poor sovereigns of Pharos and Canopus; your game is cities, provinces, and kingdoms. . . ."

THE PARTHIAN WAR

He sent Cleopatra into Egypt, and marched through Arabia and Armenia; and, when his forces came together, and were joined by those of his confederate kings (of whom there were very many, and the most considerable, Artavasdes, king of Armenia, who came at the head of six thousand horse and seven thousand foot), he made a general muster. There appeared sixty thousand Roman foot, ten thousand horse, Spaniards and Gauls, who counted as Romans; and, of other nations, horse and foot, thirty thousand. And these great preparations, that put the Indians beyond Bactria into alarm, and made all Asia shake, were all, we are told, rendered useless to him because of Cleopatra. For, in order to pass the winter with her, the war was pushed on before its due time; and all he did was done without perfect consideration, as by a man who had no proper control over his faculties, who, under the effects of some drug or magic, was still looking back elsewhere,

and whose object was much more to hasten his return than to conquer his enemies.

For, first of all, when he should have taken up his winter-quarters in Armenia, to refresh his men, who were tired with long marches, having come at least eight thousand furlongs, and then have taken the advantage in the beginning of the spring to invade Media, before the Parthians were out of winter-quarters, he had not patience to expect his time, but marched into the province of Atropatene, leaving Armenia on the left hand, and laid waste all that country. Secondly, his haste was so great, that he left behind the engines absolutely required for any siege, which followed the camp in three hundred wagons, and, among the rest, a ram eighty feet long; none of which was it possible, if lost or damaged, to repair or to make the like, as the provinces of the upper Asia produce no trees long or hard enough for such uses. Nevertheless, he left them all behind, as a mere impediment to his speed, in the charge of a detachment under the command of Statianus, the wagon-officer. He himself laid siege to Phraata, a principal city of the king of Media, wherein were that king's wife and children. And when actual need proved the greatness of his error in leaving the siege train behind him, he had nothing for it but to come up and raise a mound against the walls, with infinite labor and great loss of time. Meantime Phraates, coming down with a large army, and hearing that the wagons were left behind with the battering engines, sent a strong party of horse, by which Statianus was surprised, he himself and ten thousand of his men slain, the engines all broken in pieces, many taken prisoners, and, among the rest, king Polemon.

This great miscarriage in the opening of the campaign much discouraged Antony's army, and Artavasdes, king of Armenia, deciding that the Roman prospects were bad,

withdrew with all his forces from the camp, although he had been the chief promoter of the war. The Parthians, encouraged by their success, came up to the Romans at the siege, and gave them many affronts. . . . .

One day they (the Romans) took better order for their march, and the Parthians, who thought they were marching rather to plunder than to fight, were much taken aback, when they came up and were received with a shower of missiles, to find the enemy not disheartened, but fresh and resolute. So that they themselves began to lose courage. But at the descent of a hill where the Romans were obliged to pass, they got together, and let fly their arrows upon them as they moved slowly down. But the full-armed infantry, facing round, received the light troops within; and those in the first rank knelt on their knees, holding their shields before them, the next rank holding theirs over the first, and so again others over these, much like the tiling of a house, or the rows of seat in a theatre, the whole affording sure defence against arrows, which glance upon them without doing any harm. The Parthians, seeing the Romans down upon their knees, could not imagine but that it must proceed from weariness; so that they laid down their bows, and, taking their spears, made a fierce onset, when the Romans, with a great cry, leapt upon their feet, striking hand to hand with their javelins, slew the foremost, and put the rest to flight. . . .

Here Antony, making a review of his army, found that he had lost twenty thousand foot and four thousand horse, of which the better half perished, not by the enemy, but by diseases. Their march was of twenty-seven days from Phraata, during which they had beaten the Parthians in eighteen battles, though with little effect or lasting result, because of their being so unable to pursue. By which it is manifest that it was Artavasdes who lost Antony the bene-

fit of the expedition. For had the sixteen thousand horsemen whom he led away out of Media, armed in the same style as the Parthians and accustomed to their manner of fight, been there to follow the pursuit when the Romans put them to flight, it is impossible they could have rallied so often after their defeats, and reappeared again as they did to renew their attacks. For this reason, the whole army was very earnest with Antony to march into Armenia to take revenge. But he, with more reflection, forbore to notice the desertion, and continued all his former courtesies, feeling that the army was wearied out, and in want of all manner of necessaries. Afterwards, however, entering Armenia, with invitations and fair promises he prevailed upon Artavasdes to meet him, when he seized him, bound him, and carried him to Alexandria, and there led him in a triumph; one of the things which most offended the Romans, who felt as if all the honors and solemn observances of their country were, for Cleopatra's sake, handed over to the Egyptians. . . .

ANTONY AND OCTAVIUS CAESAR

As soon as Caesar had completed his preparations, he had a decree made, declaring war on Cleopatra, and depriving Antony of the authority which he had let a woman exercise in his place. . . .

So wholly was Antony now the mere appendage to the person of Cleopatra, that, although he was much superior to the enemy in land-forces, yet, out of complaisance to his mistress, he wished the victory to be gained by sea, and that, too, when he could not but see how, for want of sailors, his captains, all through unhappy Greece, were pressing every description of men, common travelers and ass-drivers, harvest laborers and boys, and for all this the vessels had not their complements, but remained, most of

them, ill-manned and badly rowed. Caesar, on the other side, had ships that were built not for size or show, but for service, not pompous galleys, but light, swift, and perfectly manned; and from his head-quarters at Tarentum and Brundusium he sent messages to Antony not to protract the war, but come out with his forces; he would give him secure roadsteads and ports for his fleet, and, for his land army to disembark and pitch their camp, he would leave him as much ground in Italy, inland from the sea, as a horse could traverse in a single course. Antony, on the other side, with the like bold language, challenged him to a single combat, though he were much the older; and, that being refused, proposed to meet him in the Pharsalian fields, where Caesar and Pompey had fought before. But whilst Antony lay with his fleet near Actium, where now stand Nicopolis, Caesar seized his opportunity, and crossed the Ionian sea, securing himself at a place in Epirus called the Ladle. And when those about Antony were much disturbed, their land-forces being a good way off, "Indeed," said Cleopatra, in mockery, "we may well be frightened if Caesar has got hold of the Ladle!"

On the morrow, Antony, seeing the enemy sailing up, and fearing lest his ships might be taken for want of the soldiers to go on board of them, armed all the rowers, and made a show upon the decks of being in readiness to fight; the oars were mounted as if waiting to be put in motion, and the vessels themselves drawn up to face the enemy on either side of the channel of Actium, as though they were properly manned, and ready for an engagement. And Caesar, deceived by this stratagem, retired. He was also thought to have shown considerable skill in cutting off the water from the enemy by some lines of trenches and forts, water not being plentiful anywhere else, nor very good.

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And the fleet was so unfortunate in every thing that was undertaken, and so unready on every occasion, that Antony was driven again to put his confidence in the land-forces. Canidius, too, who commanded the legions, when he saw how things stood, changed his opinion, and now was of advice that Cleopatra should be sent back, and that, retiring into Thrace or Macedonia, the quarrel should be decided in a land fight. For Dicomes, also, the king of the Getae, promised to come and join him with a great army, and it would not be any kind of disparagement to him to yield the sea to Caesar, who, in the Sicilian wars, had had such long practice in ship-fighting; on the contrary, it would be simply ridiculous for Antony, who was by land the most experienced commander living, to make no use of his well-disciplined and numerous infantry, scattering and wasting his forces by parcelling them out in the ships. But for all this, Cleopatra, prevailed that a sea-fight should determine all, having already an eye to flight, and ordering all her affairs, not so as to assist in gaining a victory, but to escape with the greatest safety from the first commencement of a defeat. . . .

When it was resolved to stand to a fight at sea, they set fire to all the Egyptian ships except sixty; and of these the best and largest, from ten banks down to three he manned with twenty thousand full-armed men, and two thousand archers. Here it is related that a foot captain, one that had fought often under Antony, and had his body all mangled with wounds, exclaimed, "O, my general, what have our wounds and swords done to displease you, that you should give your confidence to rotten timbers? Let Egyptians and Phoenicians contend at sea, give us the land, where we know well how to die upon the spot or gain the victory." To which he answered nothing, but, by his look and motion of his hand seeming to bid him be of good

courage, passed forwards, having already, it would seem, no very sure hopes, since when the masters proposed leaving the sails behind them, he commanded they should be put aboard, "For we must not," said he, "let one enemy escape."

That day and the three following the sea was so rough they could not engage. But on the fifth there was a calm, and they fought. . . .

When they engaged, there was no charging or striking of one ship by another, because Antony's, by reason of their great bulk, were incapable of the rapidity required to make the stroke effectual, and, on the other side, Caesar's durst not charge head to head on Antony's, which were all armed with solid masses and spikes of brass; nor did they like even to run in on their sides, which were so strongly built with great squared pieces of timber, fastened together with iron bolts, that their vessels' beaks would easily have been shattered upon them. So that the engagement resembled a land fight, or, to speak yet more properly, the attack and defence of a fortified place; for there were always three or four vessels of Caesar's about one of Antony's, pressing them with spears, javelins, poles, and several inventions of fire, which they flung among them, Antony's men using catapults also, to pour down missiles from wooden towers. Agrippa drawing out the squadron under his command to outflank the enemy, Publicola was obliged to observe his motions, and gradually to break off from the middle squadron, where some confusion and alarm ensued, while Arruntius engaged them. But the fortune of the day was still undecided, and the battle equal, when on a sudden Cleopatra's sixty ships were seen hoisting sail and making out to sea in full flight, right through the ships that were engaged. For they were placed behind the great ships, which, in breaking through,

they put into disorder. The enemy was astonished to see them sailing off with a fair wind towards Peloponnesus. Here it was that Antony showed to all the world that he was no longer actuated by the thoughts and motives of a commander or a man, or indeed by his own judgment at all, and what was once said as a jest, that the soul of a lover lives in some one else's body, he proved to be a serious truth. For, as if he had been born a part of her, and must move with her wheresoever she went, as soon as he saw her ship sailing away, he abandoned all that were fighting and spending their lives for him, and put himself aboard a galley of five ranks of oars, taking with him only Alexander of Syria and Scellias, to follow her that had so well begun his ruin and would hereafter accomplish it.

She, perceiving him to follow, gave the signal to come aboard. So, as soon as he came up with them, he was taken into the ship. But without seeing her or letting himself be seen by her, he went forward by himself, and sat alone, without a word, in the ship's prow, covering his face with his two hands. . . .

Thus he remained for three days, either in anger with Cleopatra, or wishing not to upbraid her, at the end of which they touched at Taenarus. Here the women of their company succeeded first in bringing them to speak, and afterwards to eat and sleep together. And, by this time, several of the ships of burden and some of his friends began to come in to him from the rout, bringing news of his fleet's being quite destroyed, but that the land-forces, they thought, still stood firm. . . .

Only few had known of Antony's flight; and those who were told of it could not at first give any belief to so incredible a thing, as that a general who had nineteen entire legions and twelve thousand horse upon the sea-shore, could abandon all and fly away; and he, above all, who

had so often experienced both good and evil fortune, and had in a thousand wars and battles been inured to changes. His soldiers, however, would not give up their desires and expectations, still fancying he would appear from some part or other, and showed such a generous fidelity to his service, that, when they were thoroughly assured that he was fled in earnest, they kept themselves in a body seven days, making no account of the messages that Caesar sent to them. But at last, seeing that Canidius himself, who commanded them, was fled from the camp by night, and that all their officers had quite abandoned them, they gave way, and made their submission to the conqueror.

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When Antony came into Africa, he sent on Cleopatra from Paraetonium into Egypt, and staid himself in the most entire solitude that he could desire, roaming and wandering about with only two friends. . . .

But when also the officer who commanded for him in Africa, to whose care he had committed all his forces there, took them over to Caesar, he resolved to kill himself, but was hindered by his friends. And coming to Alexandria, he found Cleopatra busied in a most bold and wonderful enterprise. Over the small space of land which divides the Red Sea from the sea near Egypt, which may be considered also the boundary between Asia and Africa, and in the narrowest place is not much above three hundred furlongs across, over this neck of land Cleopatra had formed a project of dragging her fleet, and setting it afloat in the Arabian Gulf, thus with her soldiers and her treasure to secure herself a home on the other side, where she might live in peace, far away from war and slavery. But the first galleys which were carried over were burnt by the Arabians of Petra. . . .

Canidius now came, bringing word in person of the loss of the army before Actium. Then Antony received news that Herod of Judaea was gone over to Caesar with some legions and cohorts, and that the other kings and princes were in like manner deserting him, and that, out of Egypt, nothing stood by him. All this, however, seemed not to disturb him, but, as if he were glad to put away all hope, that with it he might be rid of all care, and leaving his habitation by the sea, which he called the Timoneum, he was received by Cleopatra in the palace, and set the whole city into a course of feasting, drinking, and presents. The son of Caesar[1] and Cleopatra was registered among the youths, and Antyllus, his own son by Fulvia, received the gown without the purple border, given to those that are come of age; in honor of which the citizens of Alexandria did nothing but feast and revel for many days. They themselves broke up the Order of the Inimitable Livers, and constituted another in its place, not inferior in splendor, luxury, and sumptuosity, calling it that of the Diers Together. For all those that said they would die with Antony and Cleopatra gave in their names, for the present passing their time in all manner of pleasures and a regular succession of banquets. But Cleopatra was busied in making a collection of all varieties of poisonous drugs, and, in order to see which of them were the least painful in the operation, she had them tried upon prisoners condemned to die. But, finding that the quick poisons always worked with sharp pains, and that the less painful were slow, she next tried venomous animals, and watched with her own eyes whilst they were applied, one creature to the body of another. This was her daily practice, and she pretty well satisfied herself that nothing was comparable to the bite of the asp, which, without convulsion or groaning, brought

[1]Julius Caesar.

on a heavy drowsiness and lethargy, with a gentle sweat on the face, the senses being stupefied by degrees; the patient, in appearance, being sensible of no pain, but rather troubled to be disturbed or awakened, like those that are in a profound natural sleep.

At the same time, they sent ambassadors to Caesar into Asia, Cleopatra asking for the kingdom of Egypt for her children, and Antony, that he might have leave to live as a private man in Egypt, or, if that were thought too much, that he might retire to Athens. . . .

Caesar would not listen to any proposals for Antony, but he made answer to Cleopatra, that there was no reasonable favor which she might not expect, if she put Antony to death, or expelled him from Egypt. . . .

Cleopatra had caused to be built, joining to the temple of Isis, several tombs and monuments of wonderful height, and very remarkable for the workmanship; thither she removed her treasure, her gold, silver, emeralds, pearls, ebony, ivory, cinnamon, and, after all, a great quantity of torchwood and tow. Upon which Caesar began to fear lest she should, in a desperate fit, set all these riches on fire; and, therefore, while he was marching towards the city with his army, he omitted no occasion of giving her new assurances of his good intentions. He took up his position in the Hippodrome, where Antony made a fierce sally upon him, routed the horse, and beat them back into their trenches, and so returned with great satisfaction to the palace, where, meeting Cleopatra, armed as he was, he kissed her, and commended to her favor one of his men, who had most signalized himself in the fight, to whom she made a present of a breastplate and helmet of gold; which he having received, went that very night and deserted to Caesar.

After this, Antony sent a new challenge to Caesar, to

fight him hand to hand; who made him answer that he might find several other ways to end his life; and he, considering with himself that he could not die more honorably than in battle, resolved to make an effort both by land and sea. At supper, it is said, he bade his servants help him freely, and pour him out wine plentifully, since tomorrow, perhaps, they should not do the same, but be servants to a new master, whilst he should lie on the ground, a dead corpse, and nothing. His friends that were about him wept to hear him talk so; which he perceiving, told them he would not lead them to a battle in which he expected rather an honorable death than either safety or victory. That night, it is related, about the middle of it, when the whole city was in a deep silence and general sadness, expecting the event of the next day, on a sudden was heard the sound of all sorts of instruments, and voices singing in tune, and the cry of a crowd of people shouting and dancing, like a troop of bacchanals on its way. This tumultuous procession seemed to take its course right through the middle of the city to the gate nearest the enemy; here it became loudest, and suddenly passed out. People who reflected considered this to signify that Bacchus, the god whom Antony had always made it his study to copy and imitate, had now forsaken him.

As soon as it was light, he marched his infantry out of the city, and posted them upon a rising ground, from whence he saw his fleet make up to the enemy. There he stood in expectation of the event; but, as soon as the fleets came near to one another, his men saluted Caesar; and his foot being defeated, he retired into the city, crying out that Cleopatra had betrayed him to the enemies he had made for her sake. She, being afraid lest in his fury and despair he might do her a mischief, fled to her monument,

and letting down the falling doors, which were strong with bars and bolts, she sent messengers who should tell Antony she was dead. He, believing it, cried out, "Now, Antony, why delay long? Fate has snatched away the only pretext for which you could say you desired yet to live." Going into his chamber, and there loosening and opening his coat of armor, "I am not," said he, "troubled, Cleopatra, to be at present bereaved of you, for I shall soon be with you; but it distresses me that so great a general should be found of a tardier courage than a woman." He had a faithful servant, whose name was Eros; he had engaged him formerly to kill him when he should think it necessary, and now he put him to his promise. Eros drew his sword, as designing to kill him, but, suddenly turning round, he slew himself. And as he fell dead at his feet, "It is well done, Eros," said Antony; "you show your master how to do what you had not the heart to do yourself;" and so he ran himself into the belly, and laid himself upon the couch. The wound, however, was not immediately mortal; and the flow of blood ceasing when he lay down, presently he came to himself, and entreated those that were about him to put him out of his pain; but they all fled out of the chamber, and left him crying out and struggling, until Diomede, Cleopatra's secretary, came to him, having orders from her to bring him into the monument.

When he understood she was alive, he eagerly gave order to the servants to take him up, and in their arms was carried to the door of the building. Cleopatra would not open the door, but, looking from a sort of window, she let down ropes and cords, to which Antony was fastened; and she and her two women, the only persons she had allowed to enter the monument, drew him up. Those that were present say that nothing was ever more sad

than this spectacle, to see Antony, covered all over with blood and just expiring, thus drawn up, still holding up his hands to her, and lifting up his body with the little force he had left. As, indeed, it was no easy task for the women; and Cleopatra, with all her force, clinging to the rope, and straining with her head to the ground, with difficulty pulled him up, while those below encouraged her with their cries, and joined in all her effort and anxiety. When she had got him up, she laid him on the bed, tearing all her clothes, which she spread upon him; and, beating her breasts with her hands, lacerating herself, and disfiguring her own face with the blood from his wounds, she called him her lord, her husband, her emperor, and seemed to have pretty nearly forgotten all her own evils, she was so intent upon his misfortunes. Antony, stopping her lamentations as well as he could, called for wine to drink, either that he was thirsty, or that he imagined that it might put him the sooner out of pain. When he had drunk, he advised her to bring her own affairs, so far as might be honorably done, to a safe conclusion, and that, among all the friends of Caesar, she should rely on Proculeius; that she should not pity him in this last turn of fate, but rather rejoice for him in remembrance of his past happiness, who had been of all men the most illustrious and powerful, and, in the end, had fallen not ignobly, a Roman by a Roman overcome.

Just as he breathed his last, Proculeius arrived from Caesar; for when Antony gave himself his wound, and was carried in to Cleopatra, one of his guards, Dercetaeus, took up Antony's sword and hid it; and, when he saw his opportunity, stole away to Caesar, and brought him the first news of Antony's death, and withal showed him the bloody sword. Caesar, upon this, retired into the inner part of his tent, and, giving some tears to the death of one

that had been nearly allied to him in marriage, his colleague in empire, and companion in so many wars and dangers, he came out to his friends, and, bringing with him many letters, he read to them with how much reason and moderation he had always addressed himself to Antony, and in return what overbearing and arrogant answers he received. Then he sent Proculeius to use his utmost endeavors to get Cleopatra alive into his power; for he was afraid of losing a great treasure, and, besides, she would be no small addition to the glory of his triumph. She, however, was careful not to put herself in Proculeius's power; but from within her monument, he standing on the outside of a door, on the level of the ground, which was strongly barred, but so that they might well enough hear one another's voice, she held a conference with him; she demanding that her kingdom might be given to her children, and he bidding her be of good courage, and trust Caesar for every thing.

Having taken particular notice of the place, he returned to Caesar, and Gallus was sent to parley with her the second time; who, being come to the door, on purpose prolonged the conference, while Proculeius fixed his scaling ladders in the window through which the women had pulled up Antony. And so entering, with two men to follow him, he went straight down to the door where Cleopatra was discoursing with Gallus. One of the two women who were shut up in the monument with her cried out, "Miserable Cleopatra, you are taken prisoner!" Upon which she turned quick, and, looking at Proculeius, drew out her dagger, which she had with her to stab herself. But Proculeius ran up quickly, and, seizing her with both his hands, "For shame," said he, "Cleopatra; you wrong yourself and Caesar much, who would rob him of so fair an occasion of showing his clemency, and would make the

world believe the most gentle of commanders to be a faithless and implacable enemy." And so, taking the dagger out of her hand, he also shook her dress to see if there were any poison hid in it. After this, Caesar sent Epaphroditus, one of his freedmen, with orders to treat her with all the gentleness and civility possible, but to take the strictest precautions to keep her alive.

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Many kings and great commanders made petition to Caesar for the body of Antony, to give him his funeral rites; but he would not take away his corpse from Cleopatra, by whose hands he was buried with royal splendor and magnificence, it being granted to her to employ what she pleased on his funeral. In this extremity of grief and sorrow, and having inflamed and ulcerated her breasts with beating them, she fell into a high fever, and was very glad of the occasion, hoping, under this pretext, to abstain from food, and so to die in quiet without interference. She had her own physician, Olympus, to whom she told the truth, and asked his advice and help to put an end to herself, as Olympus himself has told us, in a narrative which he wrote of these events. But Caesar, suspecting her purpose, took to menacing language about her children, and excited her fears for them, before which engines her purpose shook and gave way, so that she suffered those about her to give her what meat or medicine they pleased.

Some few days after, Caesar himself came to make her a visit and comfort her. She lay then upon her pallet-bed in undress, and, on his entering in, sprang up from off her bed, having nothing on but the one garment next her body, and flung herself at his feet, her hair and face looking wild and disfigured, her voice quivering, and her eyes sunk in her head. The marks of the blows she had given herself

were visible about her bosom, and altogether her whole person seemed no less afflicted than her soul. But, for all this, her old charm, and the boldness of her youthful beauty had not wholly left her, and, in spite of her present condition, still sparkled from within, and let itself appear in all the movements of her countenance. Caesar, desiring her to repose herself, sat down by her; and, on this opportunity, she said something to justify her actions, attributing what she had done to the necessity she was under, and to her fear of Antony; and when Caesar, on each point, made his objections, and she found herself confuted, she broke off at once into language of entreaty and deprecation, as if she desired nothing more than to prolong her life. And at last, having by her a list of her treasure, she gave it into his hands; and when Seleucus, one of her stewards, who was by, pointed out that various articles were omitted, and charged her with secreting them, she flew up and caught him by the hair, and struck him several blows on the face. Caesar smiling and withholding her, "Is it not very hard, Caesar," said she, "when you do me the honor to visit me in this condition I am in, that I should be accused by one of my own servants of laying by some women's toys, not meant to adorn, be sure, my unhappy self, but that I might have some little present by me to make your Octavia and your Livia, that by their intercession I might hope to find you in some measure disposed to mercy?" Caesar was pleased to hear her talk thus, being now assured that she was desirous to live. And, therefore, letting her know that the things she had laid by she might dispose of as she pleased, and his usage of her should be honorable above her expectation, he went away, well satisfied that he had overreached her, but, in fact, was himself deceived.

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There was a young man of distinction among Caesar's companions, named Cornelius Dolabella. He was not without a certain tenderness for Cleopatra, and sent her word privately, as she had besought him to do, that Caesar was about to return through Syria, and that she and her children were to be sent on within three days. When she understood this, she made her request to Caesar that he would be pleased to permit her to make oblations to the departed Antony; which being granted, she ordered herself to be carried to the place where he was buried, and there, accompanied by her women, she embraced his tomb with tears in her eyes, and spoke in this manner: "O, dearest Antony," said she, "it is not long since that with these hands I buried you; then they were free, now I am a captive, and pay these last duties to you with a guard upon me, for fear that my just griefs and sorrows should impair my servile body, and make it less fit to appear in their triumph over you. No further offerings or libations expect from me; these are the last honors that Cleopatra can pay your memory, for she is to be hurried away far from you. Nothing could part us whilst we lived, but death seems to threaten to divide us. You, a Roman born, have found a grave in Egypt; I, an Egyptian, am to seek that favor, and none but that, in your country. But if the gods below, with whom you now are, either can or will do any thing (since those above have betrayed us), suffer not your living wife to be abandoned; let me not be led in triumph to your shame, but hide me and bury me here with you, since, amongst all my bitter misfortunes, nothing has afflicted me like this brief time that I have lived away from you."

Having made these lamentations, crowning the tomb with garlands and kissing it, she gave orders to prepare her a bath, and, coming out of the bath, she lay down and

made a sumptuous meal. And a country fellow brought her a little basket, which the guards intercepting and asking what it was, the fellow put the leaves which lay uppermost aside, and showed them it was full of figs; and on their admiring the largeness and beauty of the figs, he laughed, and invited them to take some, which they refused, and, suspecting nothing, bade him carry them in. After her repast, Cleopatra sent to Caesar a letter which she had written and sealed; and, putting everybody out of the monument but her two women, she shut the doors. Caesar, opening her letter, and finding pathetic prayers and entreaties that she might be buried in the same tomb with Antony, soon guessed what was doing. At first he was going himself in all haste, but, changing his mind, he sent others to see. The thing had been quickly done. The messengers came at full speed, and found the guards apprehensive of nothing; but on opening the doors, they saw her stone-dead, lying upon a bed of gold, set out in all her royal ornaments. Iras, one of her women, lay dying at her feet, and Charmion, just ready to fall, scarce able to hold up her head, was adjusting her mistress's diadem. And when one that came in said angrily, "Was this well done of your lady, Charmion?" "Extremely well," she answered, "and as became the descendant of so many kings"; and as she said this, she fell down dead by the bedside.

Some relate that an asp was brought in amongst those figs and covered with the leaves, and that Cleopatra had arranged that it might settle on her before she knew, but, when she took away some of the figs and saw it, she said, "So here it is," and held out her bare arm to be bitten. Others say that it was kept in a vase, and that she vexed and pricked it with a golden spindle till it seized her arm. But what really took place is known to no one. Since it

was also said that she carried poison in a hollow bodkin, about which she wound her hair; yet there was not so much as a spot found, or any symptom of poison upon her body, nor was the asp seen within the monument; only something like the trail of it was said to have been noticed on the sand by the sea, on the part towards which the building faced and where the windows were. Some relate that two faint puncture-marks were found on Cleopatra's arm, and to this account Caesar seems to have given credit; for in his triumph there was carried a figure of Cleopatra, with an asp clinging to her. Such are the various accounts. But Caesar, though much disappointed by her death, yet could not but admire the greatness of her spirit, and gave order that her body should be buried by Antony with royal splendor and magnificence. Her women, also, received honorable burial by his directions. Cleopatra had lived nine and thirty years, during twenty-two of which she had reigned as queen, and for fourteen had been Antony's partner in his empire. Antony, according to some authorities, was fifty-three, according to others, fifty-six years old. His statues were all thrown down, but those of Cleopatra were left untouched; for Archibius, one of her friends, gave Caesar two thousand talents to save them from the fate of Antony's.

THE LIFE OF ST. FRANCIS OF ASSISI

BONAVENTURA[1]

St. Francis was born about 1182 at Assisi. After a youth of irregularities, he was converted during an illness, and went on a pilgrimage to Rome. Thereafter he devoted himself to a life of charity and self-abasement. In 1209, called by the spirit to preach to the poor, he gathered about him many disciples, obtained the sanction of Innocent III for his order, and brought about a religious revival. He traveled in Spain (c. 1215), in Egypt and the Holy Land (1220), and returned to Italy to establish the rules of his order. He died in his abbey, the Portiuncula, in 1226.

OF THE FOUNDING OF HIS RELIGION, AND SANCTION OF THE RULE

Now Francis, the servant of God, abiding at the Church of the Virgin Mother of God, with continuous sighing besought her that had conceived the Word full of grace and truth that she would deign to become his advocate; and, by the merits of the Mother of Mercy, he did himself conceive and give birth unto the spirit of Gospel truth. For while on a day he was devoutly hearing the Mass of the Apostles, that Gospel was read aloud wherein Christ gave unto His disciples that were sent forth to preach the Gospel pattern for their life, to wit, that they should possess neither gold, nor silver, nor money in their purses, nor

[1]Translated by E. Gurney Salter.

scrip for their journey, neither two coats, neither shoes, nor yet staves. Hearing this, and understanding it, and committing it unto memory, the lover of Apostolic poverty was at once filled with joy unspeakable. "This," saith he, "is what I desire, yea, this is what I long for with my whole heart." Forthwith he loosed his shoes from off his feet, laid down his staff, cast aside his purse and his money, contented him with one scanty tunic, and, throwing aside his belt, took a rope for girdle, applying all the care of his heart to discover how best he might fulfil that which he had heard, and conform himself in all things unto the rule of Apostolic godliness.

From this time forward, the man of God began, by divine impulse, to become a jealous imitator of Gospel poverty and to invite others unto penitence. His words were not empty, nor meet for laughter, but full of the might of the Holy Spirit, penetrating the heart's core, and smiting all that heard them with mighty amaze. In all his preaching, he would bring tidings of peace, saying: "The Lord give you peace," and thus he would greet the folk at the beginning of his discourses. This greeting he had learnt by revelation from the Lord, even as he himself did afterward testify. Whence it befell, according unto the prophet's words, that he—himself inspired by the spirit of the prophets—brought tidings of peace, and preached salvation, and by salutary admonitions allied many unto the true peace who aforetime were at enmity with Christ, far from salvation.

Accordingly, as many remarked in the man of God alike the truth of his simple teaching and of his life, certain of them begun by his ensample to turn their thoughts unto penitence, and, renouncing all, to join themselves unto him in habit and life. The first of these was that honorworthy man, Bernard, who, being made a partaker in the

divine calling, earned the title of the firstborn son of the blessed Father, both by being first in time, and by being of an especial holiness. For he, having proved the saintliness of the servant of Christ, was minded after his ensample to utterly despise the world, and sought counsel from him how he might accomplish this. Hearing this, the servant of God was filled with consolation by reason of his first offspring conceived of the Holy Spirit. "From God," saith he, "behoveth us seek this counsel." Forthwith, when it was morning, they entered into the church of Saint Nicholas, and, having first prayed, Francis, the worshipper of the Trinity, did thrice open the book of the Gospels, seeking by a threefold witness from God to strengthen the holy purpose of Bernard. In the first opening of the book was discovered that saying: "If thou wilt be perfect, go and sell that thou hast, and give to the poor." In the second: "Take nothing for your journey." And in the third: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." "This," saith the holy man, "is our life and Rule, and that of all that shall be minded to join our fellowship. Do thou go, then, if thou wilt be perfect, and fulfil that which thou hast heard."

Not long after, five men were called by the same Spirit, and thus the sons of Francis numbered six; the third place among them fell unto the holy Father Giles, a man verily filled with God and worthy to be famed in remembrance. For he became afterward noted for the practice of lofty virtues, even as the servant of the Lord had foretold concerning him, and, albeit he was ignorant and simple, he was exalted unto the peak of sublime contemplation. For while for a long space of time he was continuously absorbed in uplifting of the heart unto God, he was so often snatched up unto Him in ecstasies—even as I myself beheld with

the witness of mine own eyes—as that he might be deemed to live among men an angelic rather than a mortal life.

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Now when the servant of Christ perceived that the number of the Brethren was gradually increasing, he wrote for himself and for his Brethren a Rule for their life, in simple words. Herein the observance of the Holy Gospel was set as the inseparable foundation, and some few other points were added that seemed necessary for a consistent manner of life. But he was fain that what he had written should be approved by the Supreme Pontiff, wherefore he purposed to approach the Apostolic See with that his company of simple men, relying only on the divine guidance. God from on high had regard unto his desire, and fortified the minds of his companions, that were afeared at the thought of his simpleness, by a vision shewn unto the man of God after this wise. It seemed unto him that he was walking along a certain road, near by which stood a very lofty tree. When he had drawn nigh unto it, and was standing beneath it, wondering at its height, on a sudden he was so raised on high by the divine might as that he touched the top of the tree, and bent down its highest branches unto its roots right easily. The portent of this vision, Francis, filled with the Spirit of God, understood to refer unto the stooping of the Apostolic See unto his desire; wherefore he was gladdened in spirit, and his Brethren were strengthened in the Lord, and thus he set forth with them on the journey.

Now when he had come unto the Roman Curia, and had been introduced into the presence of the Supreme Pontiff, he expounded unto him his intent, humbly and earnestly beseeching him to sanction the Rule aforesaid for their life. And the Vicar of Christ, the lord Innocent

the Third, a man exceeding renowned for wisdom, beholding in the man of God the wondrous purity of a simple soul, constancy unto his purpose, and the enkindled fervor of a holy will, was disposed to give unto the suppliant his fatherly sanction. Howbeit, he delayed to perform that which the little poor one of Christ asked, by reason that unto some of the Cardinals this seemed a thing untried, and too hard for human strength. But there was present among the Cardinals an honor-worthy man, the Lord John of Saint Paul, Bishop of Sabina, a lover of all holiness, and an helper of the poor men of Christ. He, inflamed by the Divine Spirit, said unto the Supreme Pontiff, and unto his colleagues: "If we refuse the request of this poor man as a thing too hard, and untried, when his petition is that the pattern of Gospel life may be sanctioned for him, let us beware lest we stumble at the Gospel of Christ. For if any man saith that in the observance of Gospel perfection, and the vowing thereof, there is contained aught that is untried, or contrary unto reason, or impossible to observe, he is clearly seen to blaspheme against Christ, the author of the Gospel." When these arguments had been set forth, the successor of Peter, turning unto the poor man of Christ, said: "Pray unto Christ, my son, that He may shew us His will through thee, and when we know it more surely, we will more confidently assent unto thy holy desires."

Then the servant of God Almighty, betaking himself wholly unto prayer, gained by devout intercession that which he might set forth outwardly, and the Pope feel inwardly. For when he had narrated a parable of a rich King that had of free will espoused a fair woman that was poor, and how the children she bare shewed the likeness of the King that begat them, and so were brought up at his table, even as he had learnt this of the Lord—he added, as an interpretation thereof: "It is not to be feared that

the sons and heirs of the everlasting King will perish of hunger, even they that have been born of a poor mother in the likeness of the King, Christ, by the power of the Holy Spirit, and that shall themselves beget sons through the spirit of Poverty in a little poor Religion. For if the King of heaven hath promised an everlasting kingdom unto them that follow Him, how much more shall He provide for them those things that He bestoweth alike on the good and on the evil?" When the Vicar of Christ had diligently hearkened unto this parable, and the interpretation thereof, he marvelled greatly, and perceived that Christ had of a truth spoken through a man. Moreover, he maintained, by the inspiration of the Divine Spirit, that a vision that at that time was shewn unto him from heaven would be fulfilled in Francis. For in a dream he saw, as he recounted, the Lateran Basilica about to fall, when a little poor man, of mean stature and humble aspect, propped it with his own back, and thus saved it from falling. "Verily," saith he, "he it is that by his work and teaching shall sustain the Church of Christ." From this vision, he was filled with an especial devotion unto him, and in all ways disposed himself unto his supplication, and ever loved the servant of Christ with an especial affection. Then and there he granted his request, and promised at a later day to bestow yet more upon him. He sanctioned the Rule, and gave him a command to preach repentance, and made all the lay Brethren that had accompanied the servant of God wear narrow tonsures, that they might preach the word of God without hindrance.

OF THE AUSTERITY OF HIS LIFE, AND OF HOW ALL CREATED THINGS AFFORDED HIM COMFORT

When therefore the man of God, Francis, perceived that by his ensample many were incited to bear the Cross

of Christ with fervor of soul, he himself was incited, like a good leader of the army of Christ, to reach unto the palm of victory by the heights of unconquered valor. For, considering that saying of the Apostle: "They that are Christ's have crucified the flesh with the affections and lusts," and being fain to wear the armor of the Cross upon his body, he restrained his sensual appeti es with such strict discipline as that he would barely take what was necessary to support life. For he was wont to say that it was difficult to satisfy the needs of the body without yielding unto the inclinations of the senses. Wherefore he would hardly, and but seldom, allow himself cooked food when in health, and, when he did allow it, he would either sprinkle it with ashes, or by pouring water thereupon would as far as possible destroy its flavor and taste. Of his drinking of wine what shall I say, when even of water he would scarce drink what he needed, while parched with burning thirst? He was always discovering methods of more rigorous abstinence, and would daily make progress in their use, and albeit he had already attained the summit of perfection, yet, like a novice, he was ever making trial of some new method, chastising the lusts of the flesh by afflicting it. Howbeit, when he went forth abroad, he adapted himself,—as the Gospel biddeth,—unto them that entertained him, in the quality of their meats, yet only so as that, on his return unto his own abode, he strictly observed the sparing frugality of abstinence. In this wise he shewed himself harsh toward his own self, gracious toward his neighbor, and in all things subject unto the Gospel of Christ, and did thus set an ensample of edification, not alone by his abstinence, but even in what he ate. The bare ground for the most part served as a couch unto his wearied body, and he would often sleep sitting, with a log or a stone placed under his head, and,

clad in one poor tunic, he served the Lord in cold and nakedness.

Once when he was asked how in such scant clothing he could protect him from the bitterness of the winter's cold, he made answer in fervor of spirit: "If through our yearning for the heavenly fatherland we have been inwardly kindled by its flame, we can easily endure this bodily cold." He abhorred softness in clothing, and loved harshness, declaring that for this John the Baptist had been praised by the Divine lips. In sooth, if ever he perceived smoothness in a tunic that was given him, he had it lined with small cords, for he would say that, according unto the Word of Truth, it was not in poor men's huts, but in King's houses, that softness of raiment was to be sought. And he had learnt by sure experience that the devils be afeard of hardness, but that by luxury and softness they be the more keenly incited to tempt men. . . .

Stern in discipline, Francis stood continually upon the watchtower, having especial care unto that purity that should be maintained in both the inner and the outer man. Wherefore, in the early days of his conversion, he was wont in the winter season to plunge into a ditch full of snow, that he might both utterly subdue the foe within him, and might preserve his white robe of chastity from the fire of lust. He would maintain that it was beyond compare more tolerable for a spiritual man to bear intense cold in his body, than to feel the heat of carnal lust, were it but a little, in his mind. . . .

And not only did he teach that the appetites of the body must be mortified, and its impulses bridled, but also that the outer senses, through the which death entereth into the soul, must be guarded with the utmost watchfulness. He bade that intimate intercourse with women, holding converse with them, and looking upon them—the which

be unto many an occasion of falling—should be zealously shunncd, dcclaring that by such things a weak spirit is broken, and a strong one ofttimes weakened. He said that one who held converse with women—unless he were of an especial uprightness—could as little avoid contamination therefrom as he could, in the words of Scripture, go upon hot coals and his feet not be burncd. He himself so turned away his eyes that they might not behold vanity after this sort that he knew the features of scarce any woman—thus he once told a companion. For he thought it was not safe to dwell on the appearance of their persons, that might either rekindle a spark of the vanquished flesh, or spot the radiance of a chaste mind. For he maintained that converse with women was a vain toy, except only for confession or the briefest instruction, such as made for salvation, and was in accord with decorum. "What dealings," saith he, "should a Religious have with a woman, except when she seeketh, with devout supplication, after holy penitcnce, or counsel anent a better life? In overweening confidence, the enemy is less dreaded, and the devil, if so be that he can have a hair of his own in a man, soon maketh it wax into a beam."

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Now on a time when he was counselled by the physicians, and urgently importuned by the Brethren, to permit himself to be succoured by the remedy of a cautery, the man of God did humbly assent thereunto, forasmuch as he perceived it to be alike salutary and an arduous. The surgeon, then, was summoned, and, having come, laid his iron instrument in the fire to prepare for the cautery. Then the servant of Christ—consoling his body that at the sight shuddered in fear—began to address the fire as a friend, saying: "My brother fire, the Most High hath created

thee beyond all other creatures mightly in thine enviable glory, fair, and useful. Be thou clement unto me in this hour, and courteous. I beseech the great Lord, Who created thee, that He temper thy heat unto me, so that I may be able to bear thy gentle burning." His prayer ended, he made the sign of the Cross over the iron instrument, that was glowing at white heat from the fire, and then waited fearlessly. The hissing iron was impressed on the tender flesh, and the cautery drawn from the ear unto the eyebrow. How much suffering the fire caused him, the holy man himself told: "Praise the Most High," said he unto the Brethren, "for that of a truth I say unto you, I felt neither the heat of the fire, nor any pain in my flesh." And, turning unto the surgeon, "If," said he, "the cautery be not well made, impress it again." The surgeon, finding such mighty valor of spirit in his frail body, marvelled, and exalted this divine miracle, saying: "I tell ye, Brethren, I have seen strange things today." For, by reason that Francis had attained unto such purity that his flesh was in harmony with his spirit, and his spirit with God, in marvellous agreement, it was ordained by the divine ruling that the creature that serveth its Maker should be wondrously subject unto his will and command.

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On another time, while the man of God, with a Brother for a companion, was making his way to preach between Lombardy and the March of Treviso, and was nigh the Po, the shadowy darkness of night surprised them. And since their way was beset by many and great dangers by reason of the darkness, the river, and the marshes, his companion said unto the holy man: "Pray, Father, that we be delivered from instant peril." Unto whom the man of God made answer with great confidence: "God is able, if

it be his sweet will, to put to flight the thick darkness, and to grant the blessing of light." Scarce had he ended his speech ere, lo! such a great light began to shine around them with heavenly radiance that, while for others it was dark night, they could see in the clear light nót their road only, but many things round about. By the leading of this light they were guided in body and consoled in spirit, until they arrived safely, singing divine hymns and lauds, at their place of lodging that was some long way distant. Consider how wondrous was the purity of this man, how great his merits, that at his beck the fire should temper its heat, water should change its flavor, angelic music should afford him solace, and light from heaven leading; thus it was evident that the whole frame of the world was obedient unto the consecrated senses of the holy man.

OF THE EFFICACY OF HIS PREACHING, AND OF HIS GIFT OF HEALING

The truly faithful servant and minister of Christ, Francis, that he might faithfully and perfectly fulfil all things, strove most chiefly to exercise those virtues that he knew, by the guidance of the Holy Spirit, were most pleasing unto his God. Wherefore it came to pass that he fell into great striving with himself by reason of a doubt, the which that he might end—on his return after many days of prayer—he set before the Brethren that were his intimates. "What," saith he, "do ye counsel, Brethren, what do ye commend? Shall I devote myself unto prayer, or I shall go about preaching? Of a truth, I that am little, and simple, and rude in speech have received more grace of prayer than of speaking. Now in prayer, there seemeth to be the gain and heaping up of graces, in preaching, a certain giving out of the gifts received from heaven; in

prayer, again, a cleansing of the inward feelings, and an union with the one, true and highest good, together with a strengthening of virtue; in preaching, the spiritual feet wax dusty, and many things distract a man, and discipline is relaxed. Finally, in prayer, we speak with God and hear Him, and live as it were the life of Angels, while we converse with Angels; in preaching, we must needs practise much condescension toward men and living among them as fellow-men must think, see, say, and hear such things as pertain unto men. Yet one thing is there to set against these, the which in God's sight would seem to weigh more than they all, to wit, that the only-begotten Son of God, Who is the highest wisdom, left His Father's bosom for the salvation of souls, that instructing the world by His ensample, He might preach the word of salvation unto men, whom He both redeemed at the cost of His sacred Blood, and cleansed in a laver and gave them to drink, keeping back naught of Himself, but for our salvation freely bestowing all. And forasmuch as we ought to do all things after the pattern of those things that was shewn us in Him as on the lofty mount, it seemeth that it might be more acceptable unto God that, laying aside leisure, I should go forth unto the work." And albeit for many days he pondered over such sayings with the Brethren, he could not of a surety discern whether of the twain he should choose as more truly pleasing unto Christ. For albeit he had known many wondrous things through the spirit of prophecy, he was not able thereby to resolve this question clearly, the providence of God better ordaining so that the merit of preaching might be made evident by an heavenly oracle, and the humility of Christ's servant be kept intact.

He, true Brother Minor, was not ashamed to ask little things from those less than himself, albeit he had learnt

great things from the greatest Teacher. For with an especial zeal he was wont to enquire after what way and manner of life he might most perfectly serve God according unto His will. This was his highest philosophy, this his highest desire, so long as he lived, so that he would enquire of wise and simple, of perfect and imperfect, of young and old, in what wise he might with most holiness attain unto the summit of perfection. Therefore, calling unto him twain of the Brethren, he sent them unto Brother Silvester —he that had seen the Cross proceeding from his mouth, and was at that time giving himself up unto continuous prayer in the mountain above Assisi—that he might seek an answer from God concerning this doubt, and announce it unto him from the Lord. This same bidding he laid upon the holy virgin Clare, that through some of the purer and simpler of the virgins that were living under her rule, yea, and through her own prayers united with those of the other Sisters, she might ascertain the will of the Lord touching this matter. The reverend priest and the virgin vowed unto God were marvellously in agreement concerning this, the Holy Spirit revealing it unto them, to wit, that it was the divine will that the herald of Christ should go forth to preach. When, therefore, the Brethren returned, and, according unto what they had heard, pointed out the will of God, Francis forthwith rose and girded himself, and without any delay set forth on his journey. And with such fervor did he go, to fulfil the divine behest, and with such speed did he hasten on his way, that he seemed—the hand of the Lord being upon him—to have put on new power from heaven.

When he drew nigh unto Bevagna he came unto a spot wherein a great multitude of birds of divers species were gathered together. When the holy man of God perceived them, he ran with all speed unto the place and greeted

them as if they shared in human understanding. They on their part all awaited him and turned toward him, those that were perched on bushes bending their heads as he drew nigh them, and looking on him in unwonted wise, while he came right among them, and diligently exhorted them all to hear the word of God, saying: "My brothers the birds, much ought ye to praise your Creator, Who hath clothed you with feathers and given you wings to fly, and hath made over unto you the pure air, and careth for you without your taking thought for yourselves." While he was speaking unto them these and other like words, the little birds—behaving themselves in wondrous wise—began to stretch their necks, to spread their wings, to open their beaks, and to look intently on him. He, with wondrous fervor of spirit, passed in and out among them, touching them with his habit, nor did one of them move from the spot until he had made the sign of the Cross over them and given them leave; then, with the blessing of the man of God, they all flew away together. All these things were witnessed by his companions that stood awaiting him by the way. Returning unto them, the simple and holy man began to blame himself for neglect in that he had not afore then preached unto the birds.

Thence, while going among the neighboring places to preach, he came unto a town named Alviano, where, when the folk were gathered together and silence had been bidden, he could yet scarce be heard by reason of the swallows that were there building their nests, and twittering with shrill cries. The man of God, in the hearing of all, addressed them, and said: "My sisters the swallows, 'tis now time that I too should speak, seeing that until now ye have said your say. Hearken unto the word of God, and keep silence, until the preaching of the Lord be ended." Then they, as though gifted with understanding, on a

sudden fell silent, nor moved from the spot until the whole preaching was finished. All they that saw it were filled with amazement, and glorified God. The report of this marvel spread on all sides, and kindled in many reverence for the Saint, and devotion unto the faith.

Again, in the city of Parma, a scholar of good disposition that with his comrades was busily intent on study, was troubled by the importunate twittering of a certain swallow, and began to say unto his comrades: "This swallow is one of those that troubled the man of God, Francis, on a time when he was preaching, until he bade them be silent." Then, turning unto the swallow, with all confidence he said: "In the name of Francis, the servant of God, I bid thee come hither to me forthwith, and keep silence." Then the bird, hearing the name Francis, like one instructed by the teaching of the man of God, at once fell silent, and withal gave herself up into his hands as though into safe keeping. The scholar, in amazement, forthwith set her free again, and heard her twittering no more.

On another time, when the servant of God was preaching on the seashore at Gaeta, crowds gathered about him out of devotion, that they might touch him; whereupon the servant of Christ, shrinking from such homage of the folk, leapt alone into a little boat that was lying by the beach. And the boat, as though impelled by a reasoning power from within, without any rowing put out unto some distance from land, while all beheld it and marvelled. But when it was withdrawn some little distance into deep water, it stayed motionless among the waves, while the holy man preached unto the waiting crowds upon the shore. When the discourse was ended, and the miracle perceived, and his blessing given, the throng gave place, in order that they might no more disturb him, and the little boat of its own guidance put in again unto land.

Who then could be of so obstinate and wicked mind as to despise the preaching of Francis, by whose wondrous might it came to pass that not only creatures lacking reason were amenable unto his correction, but that even lifeless objects, as though they had life, ministered unto him while preaching?

OF THE SACRED STIGMATA

It was the custom of that angelic man, Francis, never to be slothful in good, but rather, like the heavenly spirits on Jacob's ladder, to be ever ascending toward God, or stooping toward his neighbor. For he had learnt so wisely to apportion the time granted unto him for merit that one part thereof he would spend in laboring for the profit of his neighbors, the other he would devote unto the peaceful ecstasies of contemplation. Wherefore, when according unto the demands of time and place he had stooped to secure the salvation of others, he would leave behind the disturbances of throngs, and seek a hidden solitude and a place for silence, wherein, giving himself up more freely unto the Lord, he might brush off any dust that was clinging unto him from his converse with men. Accordingly, two years before he yielded his spirit unto heaven, the divine counsel leading him, he was brought after many and varied toils unto an high mountain apart, that is called Mount Alverna. When, according unto his wont he began to keep a Lent there, fasting, in honor of Saint Michael Archangel, he was filled unto overflowing, and as never before, with the sweetness of heavenly contemplation, and was kindled with a yet more burning flame of heavenly longings, and began to feel the gifts of the divine bestowal heaped upon him. He was borne into the heights, not like a curious examiner of the divine

majesty that is weighed down by the glory thereof, but even as a faithful and wise servant, searching out the will of God, unto Whom it was ever his fervent and chief desire to conform himself in every way.

Thus by the divine oracle it was instilled into his mind that by opening of the Book of the Gospels it should be revealed unto him of Christ what would be most pleasing unto God in him and from him. Wherefore, having first prayed very devoutly, he took the holy Book of the Gospels from the altar, and made it be opened, in the name of the Holy Trinity, by his companion, a man devoted unto God, and holy. As in the threefold opening of the Book, the Lord's Passion was each time discovered, Francis, full of the Spirit of God, verily understood that, like as he had imitated Christ in the deeds of his life, so it behoved him to be made like unto Him in the trials and sufferings of His Passion before that he should depart from this world. And, albeit by reason of the great austerity of his past life, and continual sustaining of the Lord's Cross, he was now frail in body, he was no whit afeared, but was the more valorously inspired to endure a martyrdom. For in him the all-powerful kindling of love of the good Jesu had increased into coals of fire, which hath a most vehement flame, so that many waters could not quench his love, so strong it was.

When, therefore, by seraphic glow of longing he had been uplifted toward God, and by his sweet compassion had been transformed into the likeness of Him Who of His exceeding love endured to be crucified, on a certain morning about the Feast of the Exaltation of Holy Cross, while he was praying on the side of the mountain, he beheld a Seraph having six wings, flaming and resplendent, coming down from the heights of heaven. When in his flight most swift he had reached the space of air nigh the

man of God, there appeared betwixt the wings the Figure of a Man crucified, having his hands and feet stretched forth in the shape of a Cross, and fastened unto a Cross. Two wings were raised above His head, twain were spread forth to fly, while twain hid His whole body. Beholding this, Francis was mightily astonied, and joy, mingled with sorrow, filled his heart. He rejoiced at the gracious aspect wherewith he saw Christ, under the guise of the Seraph, regard him, but His crucifixion pierced his soul with a sword of pitying grief. He marvelled exceedingly at the appearance of a vision so unfathomable, knowing that the infirmity of the Passion doth in no wise accord with the immortality of a Seraphic spirit. At length he understood therefrom, the Lord revealing it unto him, that this vision had been thus presented unto his gaze by the divine providence, that the friend of Christ might have foreknowledge that he was to be wholly transformed into the likeness of Christ Crucified, not by martyrdom of body, but by enkindling of heart. Accordingly, as the vision disappeared, it left in his heart a wondrous glow, but on his flesh also it imprinted a no less wondrous likeness of its tokens. For forthwith there began to appear in his hands and feet the marks of the nails, even as he had just beheld them in that Figure of the Crucified. For his hands and feet seemed to be pierced through the midst with nails, the heads of the nails shewing in the palms of the hands, and upper side of the feet, and their points shewing on the other side; the heads of the nails were round and black in the hands and feet, while the points were long, bent, and as it were turned back, being formed of the flesh itself, and protruding therefrom. The right side, moreover, was—as if it had been pierced by a lance—seamed with a ruddy scar, wherefrom ofttimes welled the sacred blood, staining his habit and breeches.

Now the servant of Christ perceived that the stigmata thus manifestly imprinted on his flesh could not be hidden from his intimate friends; nevertheless, fearing to make public the holy secret of the Lord, he was set in a great strife of questioning, to wit, whether he should tell that which he had seen, or should keep it silent. Wherefore he called some of the Brethren, and, speaking unto them in general terms, set before them his doubt, and asked their counsel. Then one of the Brethren, Illuminato by name, and illuminated by grace, perceiving that he had beheld some marvellous things, inasmuch as that he seemed almost stricken dumb with amaze, said unto the holy men: "Brother, thou knowest that at times the divine secrets are shewn unto thee not only for thine own sake, but for the sake of others also. Wherefore, meseemeth thou wouldst have reason to fear lest thou shouldst be judged guilty of hiding thy talent, didst thou keep hidden that which thou hast received, which same would be profitable unto many." At this speech, the holy man was moved, so that, albeit at other times he was wont to say "My secret to me," he did then with much fear narrate in order the vision aforesaid, adding that He who had appeared unto him had said some words the which, so long as he lived, he would never reveal unto any man. Verily we must believe that those utterances of that holy Seraph marvellously appearing on the Cross were so secret that perchance it was not lawful for a man to utter them.

AUTOBIOGRAPHY OF BENVENUTO CELLINI[1]

Benvenuto Cellini, the son of a musician, was born in Florence in 1500. He showed early promise in design and metal work under goldsmiths in Florence, Siena, and Bologna. At nineteen he went to Rome where as musician and goldsmith he attracted the attention of the Pope, for whom he worked and whom he defended against the Bourbons (1527). He avenged his brother's death in 1529 and fled to Naples, obtained pardon, and worked thereafter in various Italian cities. Imprisoned in the Castle of S. Angelo (1537), he escaped, was recaptured, treated with great severity, and narrowly missed the scaffold. After five years of notable work for Francis I of France, he returned to Florence in 1545, engaged in quarrels with his rivals and patrons, and executed famous pieces of sculpture, especially the "Perseus." He died in Florence in 1571.

All men of whatsoever quality they be, who have done anything of excellence, or which may properly resemble excellence, ought, if they are persons of truth and honesty, to describe their life with their own hand; but they ought not to attempt so fine an enterprise till they have passed the age of forty. This duty occurs to my own mind now that I am traveling beyond the term of fifty-eight years, and am in Florence, the city of my birth. Many untoward things can I remember, such as happen to all who live upon our earth; and from those adversities I am now more free than at any previous period of my career—nay, it seems to me that I enjoy greater content of soul and

[1]Translated by Symonds.

health of body than ever I did in bygone years. I can also bring to mind some pleasant goods and some inestimable evils, which, when I turn my thoughts backward, strike terror in me, and astonishment that I should have reached this age of fifty-eight, wherein, thanks be to God, I am still traveling prosperously forward.

CELLINI AT THE CASTLE OF S. ANGELO

Night came, the enemy had entered Rome, and we who were in the castle (especially myself, who have always taken pleasure in extraordinary sights) stayed gazing on the indescribable scene of tumult and conflagration in the streets below. People who were anywhere else but where we were, could not have formed the least imagination of what it was. I will not, however, set myself to describe that tragedy, but will content myself with continuing the history of my own life and the circumstances which properly belong to it.

During the course of my artillery practice, which I never intermitted through the whole month passed by us beleaguered in the castle, I met with a great many very striking accidents, all of them worthy to be related. But since I do not care to be too prolix, or to exhibit myself outside the sphere of my profession, I will omit the larger part of them, only touching upon those I cannot well neglect, which shall be the fewest in number and the most remarkable. . . .

I pursued my business of artilleryman, and every day performed some extraordinary feat, whereby the credit and the favor I acquired with the Pope was something indescribable. There never passed a day but what I killed one or another of our enemies in the besieging army. On one occasion the Pope was walking round the circular keep, when he observed a Spanish Colonel in the Prati; he recog-

nised the man by certain indications, seeing that this officer had formerly been in his service; and while he fixed his eyes on him, he kept talking about him. I, above by the Angel, knew nothing of all this, but spied a fellow down there, busying himself about the trenches with a javelin in his hand; he was dressed entirely in rose color; and so, studying the worst that I could do against him, I selected a gerfalcon which I had at hand; it is a piece of ordnance larger and longer than a swivel, and about the size of a demi-culverin. This I emptied, and loaded it again with a good charge of fine powder mixed with the coarser sort; then I aimed it exactly at the man in red, elevating prodigiously, because a piece of that calibre could hardly be expected to carry true at such a distance. I fired, and hit my man exactly in the middle. He had trussed his sword in front, for swagger, after a way those Spaniards have; and my ball, when it struck him, broke upon the blade, and one could see the fellow cut in two fair halves. The Pope, who was expecting nothing of this kind, derived great pleasure and amazement from the sight, both because it seemed to him impossible that one should aim and hit the mark at such a distance, and also because the man was cut in two, and he could not comprehend how this should happen. He sent for me, and asked about it. I explained all the devices I had used in firing; but told him that why the man was cut in halves, neither he nor I could know. Upon my bended knees I then besought him to give me the pardon of his blessing for that homicide; and for all the others I had committed in the castle in the service of the Church. Thereat the Pope, raising his hand, and making a large open sign of the cross upon my face, told me that he blessed me, and that he gave me pardon for all murders I had ever perpetrated, or should ever perpetrate, in the service of the Apostolic

Church. When I left him, I went aloft, and never stayed from firing to the utmost of my power; and few were the shots of mine that missed their mark. My drawing, and my fine studies in my craft, and my charming art of music, all were swallowed up in the din of that artillery; and if I were to relate in detail all the splendid things I did in that infernal work of cruelty, I should make the world stand by and wonder. But, not to be too prolix, I will pass them over. Only I must tell a few of the most remarkable, which are, as it were, forced in upon me.

To begin then: Pondering day and night what I could render for my own part in defence of Holy Church, and having noticed that the enemy changed guard and marched past through the great gate of Santo Spirito, which was within a reasonable range, I thereupon directed my attention to that spot; but, having a shoot sideways, I could not do the damage that I wished, although I killed a fair percentage every day. This induced our adversaries, when they saw their passage covered by my guns, to load the roof of a certain house one night with thirty gabions, which obstructed the view I formerly enjoyed. Taking better thought than I had done of the whole situation, I now turned all my five pieces of artillery directly on the gabions, and waited till the evening hour, when they changed guard. Our enemies, thinking they were safe, came on at greater ease and in a closer body than usual; whereupon I set fire to my blow-pipes. Not merely did I dash to pieces the gabions which stood in my way; but, what was better, by that one blast I slaughtered more than thirty men. In consequence of this manoeuvre, which I repeated twice, the soldiers were thrown into such disorder, that being, moreover, encumbered with the spoils of that great sack, and some of them desirous of enjoying the fruits of their labor, they oftentimes showed a mind to mutiny and take

themselves away from Rome. However, after coming to terms with their valiant captain, Gian di Urbino, they were ultimately compelled, at their excessive inconvenience, to take another road when they changed guard. It cost them three miles of march, whereas before they had but half a mile.

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A little before vespers I noticed some one coming along the margin of the trench on muleback. The mule was trotting very quickly, and the man was talking to the soldiers in the trenches. I took the precaution of discharging my artillery just before he came immediately opposite; and so, making a good calculation, I hit my mark. One of the fragments struck him in the face; the rest were scattered on the mule, which fell dead. A tremendous uproar rose up from the trench; I opened fire with my other piece, doing them great hurt. The man turned out to be the Prince of Orange, who was carried through the trenches to a certain tavern in the neighborhood, whither in a short while all the chief folk of the army came together.

When Pope Clement heard what I had done, he sent at once to call for me, and inquired into the circumstance. I related the whole, and added that the man must have been of the greatest consequence, because the inn to which they carried him had been immediately filled by all the chiefs of the army, so far at least as I could judge. The Pope, with a shrewd instinct, sent for Messer Antonio Santacroce, the nobleman who, as I have said, was chief and commander of the gunners. He bade him order all us bombardiers to point our pieces, which were very numerous, in one mass upon the house, and to discharge them all together upon the signal of an arquebuse being fired. He judged

that if we killed the generals, the army, which was already almost on the point of breaking up, would take flight. God perhaps had heard the prayers they kept continually making, and meant to rid them in this manner of those impious scoundrels.

We put our cannon in order at the command of Santacroce, and waited for the signal. But when Cardinal Orsini became aware of what was going forward, he began to expostulate with the Pope, protesting that the thing by no means ought to happen, seeing they were on the point of concluding an accommodation, and that if the generals were killed, the rabble of the troops without a leader would storm the castle and complete their utter ruin. Consequently they could by no means allow the Pope's plan to be carried out. The poor Pope, in despair, seeing himself assassinated both inside the castle and without, said that he left them to arrange it. On this, our orders were countermanded; but I, who chafed against the leash, when I knew that they were coming round to bid me stop from firing, let blaze one of my demi cannons, and struck a pillar in the courtyard of the house, around which I saw a crowd of people clustering. This shot did such damage to the enemy that it was like to have made them evacuate the house. Cardinal Orsini was absolutely for having me hanged or put to death; but the Pope took up my cause with spirit. The high words that passed between them, though I well know what they were, I will not here relate, because I make no profession of writing history. It is enough for me to occupy myself with my own affairs.

CELLINI AND THE POPE

Then I went to do what had been agreed on with the Pope; and after the two festivals were over, I again pre-

sented myself before his Holiness. He received me even better than before, and said: "If you had come a little earlier to Rome, I should have commissioned you to restore my two tiaras, which were pulled to pieces in the castle. These, however, with the exception of the gems, are objects of little artistic interest; so I will employ you on a piece of the very greatest consequence, where you will be able to exhibit all your talents. It is a button for my priest's cape, which has to be made round like a trencher, and as big as a little trencher, one-third of a cubit wide. Upon this I want you to represent a God the Father in half-relief, and in the middle to set that magnificent big diamond, which you remember, together with several other gems of the greatest value. Caradosso began to make me one, but did not finish it; I want yours to be finished quickly, so that I may enjoy the use of it a little while. Go, then, and make me a fine model." He had all the jewels shown me, and then I went off like a shot to set myself to work.

During the time when Florence was besieged, Federigo Ginori, for whom I made that medal of Atlas, died of consumption, and the medal came into the hands of Messer Luigi Alamanni, who, after a little while, took it to present in person to Francis, king of France, accompanied by some of his own finest compositions. The King was exceedingly delighted with the gift; whereupon Messer Luigi told his Majesty so much about my personal qualities, as well as my art, and spoke so favorably, that the King expressed a wish to know me.

Meanwhile I pushed my model for the button forward with all the diligence I could, constructing it exactly of the size which the jewel itself was meant to have. In the trade of the goldsmiths it roused considerable jealousy among those who thought that they were capable of

matching it. A certain Micheletto had just come to Rome. He was very clever at engraving cornelians, and was, moreover, a most intelligent jeweller, an old man and of great celebrity. He had been employed upon the Pope's tiaras; and while I was working at my model, he wondered much that I had not applied to him, being as he was a man of intelligence and of large credit with the Pope. At last, when he saw that I was not coming to him, he came to me, and asked me what I was about. "What the Pope has ordered me," I answered. Then he said: "The Pope has commissioned me to superintend everything which is being made for his Holiness." I only replied that I would ask the Pope, and then should know what answer I ought to give him. He told me that I should repent, and departing in anger, had an interview with all the masters of the art; they deliberated on the matter, and charged Michele with the conduct of the whole affair. As was to be expected from a person of his talents, he ordered more than thirty drawings to be made, all differing in their details, for the piece the Pope had commissioned.

Having already access to his Holiness's ear, he took into his counsel another jeweller, named Pompeo, a Milanese, who was in favor with the Pope, and related to Messer Traiano, the first chamberlain of the court; these two together, then, began to insinuate that they had seen my model, and did not think me up to a work of such extraordinary import. The Pope replied that he would also have to see it, and that if he then found me unfit for the purpose, he should look around for one who was fit. Both of them put in that they had several excellent designs ready; to which the Pope made answer, that he was very pleased to hear it, but that he did not care to look at them till I had completed my model; afterwards, he would take them all into consideration at the same time.

After a few days I finished my model, and took it to the Pope one morning, when Messer Traiano made me wait till he had sent for Micheletto and Pompeo, bidding them make haste and bring their drawings. On their arrival we were introduced, and Micheletto and Pompeo immediately unrolled their papers, which the Pope inspected. The draughtsmen who had been employed were not in the jeweller's trade, and therefore, knew nothing about giving their right place to precious stones; and the jewellers, on their side, had not shown them how; for I ought to say that a jeweller, when he has to work with figures, must of necessity understand design, else he cannot produce anything worth looking at: and so it turned out that all of them had stuck that famous diamond in the middle of the breast of God the Father. The Pope, who was an excellent connoisseur, observing this mistake, approved of none of them; and when he had looked at about ten, he flung the rest down, and said to me, who was standing at a distance: "Now show me your model, Benvenuto, so that I may see if you have made the same mistake as those fellows." I came forward, and opened a little round box; whereupon one would have thought that a light from heaven had struck the Pope's eyes. He cried aloud: "If you had been in my own body, you could not have done it better, as this proves. Those men there have found the right way to bring shame upon themselves!" A crowd of great lords pressing round, the Pope pointed out the difference between my model and the drawings. When he had sufficiently commended it, the others standing terrified and stupid before him, he turned to me and said: "I am only afraid of one thing, and that is of the utmost consequence. Friend Benvenuto, wax is easy to work in; the real difficulty is to execute this in gold." To those words I answered without a moment's hesitation: "Most

blessed Father, if I do not work it ten times better than the model, let it be agreed beforehand that you pay me nothing." When they heard this, the noblemen made a great stir, crying out that I was promising too much. Among them was an eminent philosopher, who spoke out in my favor: "From the fine physiognomy and bodily symmetry which I observed in this young man, I predict that he will accomplish what he says, and think that he will even go beyond it." The Pope put in: "And this is my opinion also." Then he called his chamberlain, Messer Traiano, and bade him bring five hundred golden ducats of the Camera.

While we were waiting for the money, the Pope turned once more to gaze at leisure on the dexterous advice I had employed for combining the diamond exactly in the center of the piece; and above it God the Father was shown seated, leaning nobly in a sideways attitude, which made a perfect composition, and did not interfere with the stone's effect. Lifting his right hand, he was in the act of giving the benediction. Below the diamond I had placed three children, who, with their arms upraised, were supporting the jewel. One of them, in the middle, was in full relief, the other two in half-relief. All around I set a crowd of cherubs, in divers attitudes, adapted to the other gems. A mantle undulated to the wind around the figure of the Father, from the folds of which cherubs peeped out; and there were other ornaments besides which made a very beautiful effect. The work was executed in white stucco on a black stone. When the money came, the Pope gave it to me with his own hand, and begged me in the most winning terms to let him have it finished in his own days, adding that this should be to my advantage.

I took the money and the model home, and was in the utmost impatience to begin my work. After I had labored

diligently for eight days, the Pope sent word by one of his chamberlains, a very great gentleman of Bologna, that I was to come to him and bring what I had got in hand. On the way, the chamberlain, who was the most gentle-mannered person in the Roman court, told me that the Pope not only wanted to see what I was doing, but also intended to intrust me with another task of the highest consequence, which was, in fact, to furnish dies for the money of the Mint; and bade me arm myself beforehand with the answer I should give; in short, he wished me to be prepared, and therefore he had spoken. When we came into the presence, I lost no time in exhibiting the golden plate, upon which I had as yet carved nothing but my figure of God the Father; but this, though only in the rough, displayed a grander style than that of the waxen model. The Pope regarded it with stupefaction, and exclaimed: "From this moment forward I will believe everything you say." Then loading me with marks of favor, he added: "It is my intention to give you another commission, which, if you feel competent to execute it, I shall have no less at heart than this, or more." He proceeded to tell me that he wished to make dies for the coinage of his realm, and asked me if I had ever tried my hand at such things, and if I had the courage to attempt them. I answered that of courage for the task I had no lack, and that I had seen how dies were made, but that I had not ever made any. There was in the presence a certain Messer Tommaso, of Prato, his Holiness's Datary; and this man, being a friend of my enemies, put in: "Most blessed Father, the favors you are showering upon this young man (and he by nature so extremely overbold) are enough to make him promise you a new world. You have already given him one great task, and now, by adding a greater, you are like to make them clash together." The Pope, in a rage, turned round on

him, and told him to mind his own business. Then he commanded me to make the model for a broad doubloon of gold, upon which he wanted a naked Christ with his hands tied, and the inscription *Ecce Homo;* the reverse was to have a Pope and Emperor in the act together of propping up a cross which seemed to fall, and this legend: *Unus spiritus et una fides erat in eis.*

After the Pope had ordered this handsome coin, Bandinello the sculptor came up; he had not yet been made a knight; and, with his wonted presumption muffled up in ignorance, said: "For these goldsmiths one must make drawings for such fine things as that." I turned round upon him in a moment, and cried out that I did not want his drawings for my art, but that I hoped before very long to give his art some trouble by my drawings. The Pope expressed high satisfaction at these words, and turning to me said: "Go then, my Benvenuto, and devote yourself with spirit to my service, and do not lend an ear to the chattering of these silly fellows."

So I went off, and very quickly made two dies of steel; then I stamped a coin in gold, and one Sunday after dinner took the coin and the dies to the Pope, who, when he saw the piece, was astonished and greatly gratified, not only because my work pleased him excessively, but also because of the rapidity with which I had performed it. For the further satisfaction and amazement of his Holiness, I had brought with me all the old coins which in former times had been made by those able men who served Popes Giulio and Leo; and when I noticed that mine pleased him far better, I drew forth from my bosom a patent, in which I prayed for the post of stamp-master in the Mint. This place was worth six golden crowns a month, in addition to the dies, which were paid at the rate of a ducat for three by the Master of the Mint. The Pope took my

patent and handed it to the Datary, telling him to lose no time in dispatching the business. The Datary began to put it in his pocket, saying: "Most blessed Father, your Holiness ought not to go so fast; these are matters which deserve some reflection." To this the Pope replied: "I have heard what you have got to say; give me here that patent." He took it, and signed it at once with his own hand; then, giving it back, added: "Now, you have no answer left; see that you dispatch it at once, for this is my pleasure; and Benvenuto's shoes are worth more than the eyes of all those other blockheads." So, having thanked his Holiness, I went back, rejoicing above measure, to my work.

CELLINI REVENGES HIS BROTHER

I went on applying myself with the utmost diligence upon the gold-work for Pope Clement's button. He was very eager to have it, and used to send for me two or three times a week, in order to inspect it; and his delight in the work always increased. Often would he rebuke and scold me, as it were, for the great grief in which my brother's loss had plunged me; and one day, observing me more downcast and out of trim than was proper, he cried aloud: "Benvenuto, oh! I did not know that you were mad. Have you only just learned that there is no remedy against death? One would think that you were trying to run after him." When I left the presence, I continued working at the jewel and the dies for the Mint; but I also took to watching the arquebusier who shot my brother, as though he had been a girl I was in love with. The man had formerly been in the light cavalry, but afterwards had joined the arquebusiers as one of the Bargello's corporals; and what increased my rage was that he had used these boastful words: "If it had not been for me, who

killed that brave young man, the least trifle of delay would have resulted in his putting us all to flight with great disaster." When I saw that the fever caused by always seeing him about was depriving me of sleep and appetite, and was bringing me by degrees to sorry plight, I overcame my repugnance to so low and not quite praiseworthy an enterprise, and made my mind up one evening to rid myself of the torment. The fellow lived in a house near a place called Torre Sanguigua, next door to the lodging of one of the most fashionable courtesans in Rome, named Signora Antea. It had just struck twenty-four, and he was standing at the house-door, with his sword in hand, having risen from supper. With great address I stole up to him, holding a large Pistojan dagger, and dealt him a back-handed stroke, with which I meant to cut his head clean off; but as he turned round very suddenly, the blow fell upon the point of his left shoulder and broke the bone. He sprang up, dropped his sword, half-stunned with the great pain, and took to flight. I followed after, and in four steps caught him up, when I lifted my dagger above his head, which he was holding very low, and hit him in the back exactly at the juncture of the nape-bone and the neck. The poniard entered this point so deep into the bone, that, though I used all my strength to pull it out, I was not able. For just at that moment four soldiers with drawn swords sprang out from Antea's lodging, and obliged me to set hand to my own sword to defend my life. Leaving the poniard then, I made off, and fearing I might be recognised, took refuge in the palace of Duke Alessandro, which was between Piazza Navona and the Rotunda. On my arrival, I asked to see the Duke; who told me that, if I was alone, I need only keep quiet and have no further anxiety, but to go on working at the jewel which the Pope had set his heart on, and stay eight days indoors. He gave this

advice the more securely, because the soldiers had now arrived who interrupted the completion of my deed; they held the dagger in their hand, and were relating how the matter happened, and the great trouble they had to pull the weapon from the neck and head-bone of the man, whose name they did not know. Just then Giovan Bandini came up, and said to them: "That poniard is mine, and I lent it to Benvenuto, who was bent on revenging his brother." The soldiers were profuse in their expressions of regret at having interrupted me, although my vengeance had been amply satisfied.

More than eight days elapsed, and the Pope did not send for me according to his custom. Afterwards he summoned me through his chamberlain, the Bolognese nobleman I have already mentioned, who let me, in his own modest manner, understand that his Holiness knew all, but was very well inclined toward me, and that I had only to mind my work and keep quiet. When we reached the presence, the Pope cast so menacing a glance towards me, that the mere look of his eyes made me tremble. Afterwards, upon examining my work his countenance cleared, and he began to praise me beyond measure, saying that I had done a vast amount in a short time. Then, looking me straight in the face, he added: "Now that you are cured, Benvenuto, take heed how you live." I, who understood his meaning, promised that I would. Immediately upon this, I opened a very fine shop in the Banchi, opposite Raffaello, and there I finished the jewel after the lapse of a few months.

CELLINI'S REVENGE UPON THE INN-KEEPER

A few days afterwards we set out on our return to Florence. We lay one night at a place on this side Chioggia,

on the left hand as you go toward Ferrara. Here the host insisted upon being paid before we went to bed, and in his own way; and when I observed that it was the custom everywhere else to pay in the morning, he answered: "I insist on being paid overnight, and in my own way." I retorted that men who wanted everything their own way ought to make a world after their own fashion, since things were differently managed here. Our host told me not to go on bothering his brains, because he was determined to do as he had said. Tribolo stood trembling with fear, and nudged me to keep quiet, lest they should do something worse to us; so we paid them in the way they wanted, and afterwards we retired to rest. We had, I must admit, the most capital beds, new in every particular, and as clean as they could be. Nevertheless I did not get one wink of sleep, because I kept on thinking how I could revenge myself. At one time it came into my head to set fire to his house; at another to cut the throats of four fine horses which he had in the stable. I saw well enough that it was easy for me to do all this; but I could not see how it was easy to secure myself and my companion. At last I resolved to put my things and my comrade's on board the boat; and so I did. When the towing-horses had been harnessed to the cable, I ordered the people not to stir before I returned, for I had left a pair of slippers in my bedroom. Accordingly I went back to the inn and called our host, who told me he had nothing to do with us, and that we might go to Jericho. There was a ragged stable-boy about, half asleep, who cried out to me: "The master would not move to please the Pope, because he has got a wench in bed with him, whom he has been wanting this long while." Then he asked me for a tip, and I gave him a few Venetian coppers, and told him to make the barge-man wait till I had found my slippers and

returned. I went upstairs, took out a little knife as sharp as a razor, and cut the four beds that I found there into ribbons. I had the satisfaction of knowing I had done a damage of more than fifty crowns. Then I ran down to the boat with some pieces of the bed-covers in my pouch, and bade the bargee start at once without delay. We had not gone far before my gossip Tribolo said that he had left behind some little straps belonging to his carpet-bag, and that he must be allowed to go back for them. I answered that he need not take thought for a pair of little straps, since I could make him as many big ones as he likes. He told me I was always joking, but that he must really go back for his straps. Then he began ordering the bargee to stop, while I kept ordering him to go on. Meanwhile I informed my friend what kind of trick I had played our host, and showed him specimens of the bed-covers and other things, which threw him into such a quaking fright that he roared out to the bargee: "On with you, on with you, as quick as you can!" and never thought himself quite safe until we reached the gates of Florence.

CELLINI AND THE KING OF FRANCE

Next morning I went to his Majesty at the same hour; and no sooner had he caught sight of me, than he swore it was his intention to come to me upon the spot. Going then, according to his wont, to take leave of his dear Madame d'Etampes, this lady saw that all her influence had not been able to divert him from his purpose; so she began with that biting tongue of hers to say the worst of me that could be insinuated against a deadly enemy of this most worthy crown of France. The good King appeased her by replying that the sole object of his visit was to administer such a scolding as should make me tremble in my shoes.

This he swore to do upon his honor. Then he came to my house, and I conducted him through certain rooms upon the basement, where I had put the whole of my great door together. Upon beholding it, the King was struck with stupefaction, and quite lost his cue for reprimanding me, as he had promised Madame d'Etampes. Still he did not choose to go away without finding some opportunity for scolding; so he began in this wise: "There is one most important matter, Benvenuto, which men of your sort, though full of talent, ought always to bear in mind; it is that you cannot bring your great gifts to light by your own strength alone; you show your greatness only through the opportunities we give you. Now you ought to be a little more submissive, not so arrogant and headstrong. I remember that I gave you express orders to make me twelve silver statues; and this was all I wanted. You have chosen to execute a salt-cellar, and vases, and busts, and doors, and a heap of other things, which quite confound me, when I consider how you have neglected my wishes and worked for the fulfilment of your own. If you mean to go on in this way, I shall presently let you understand what is my own method of procedure when I choose to have things done in my own way. I tell you, therefore, plainly: do your utmost to obey my commands; for if you stick to your fancies, you will run your head against a wall." While he was uttering these words, his lords in waiting hung upon the King's lips, seeing him shake his head, frown, and gesticulate, now with one hand and now with the other. The whole company of attendants, therefore, quaked with fear from me; but I stood firm, and let no breath of fear pass over me.

When he had wound up this sermon, agreed upon beforehand with his darling Madame d'Etampes, I bent one leg upon the ground, and kissed his coat above the knee.

Then I began my speech as follows: "Sacred Majesty, I admit that all that you have said is true. Only, in reply, I protest that my heart has ever been, by day and night, with all my vital forces, bent on serving you and executing your commands. If it appears to your Majesty that my actions contradict these words, let your Majesty be sure that Benvenuto was not at fault, but rather possibly my evil fate or adverse fortune, which has made me unworthy to serve the most admirable prince who ever blessed this earth. Therefore I crave your pardon. I was under the impression, however, that your Majesty had given me silver for one statue only; having no more at my disposal, I could not execute others; so, with the surplus which remained for use, I made this vase, to show your Majesty the grand style of the ancients. Perhaps you never had seen anything of the sort before. As for the salt-cellar, I thought, if my memory does not betray me, that your Majesty on one occasion ordered me to make it of your own accord. The conversation falling upon something of the kind which had been brought for your inspection, I showed you a model made by me in Italy; you, following the impulse of your own mind only, had a thousand golden ducats told out for me to execute the piece withal, thanking me in addition for my hint; and what is more, I seem to remember that you commended me highly when it was completed. As regards the door, it was my impression that, after we had chanced to speak about it at some time or other, your Majesty gave orders to your chief secretary, M. Villerois, from whom the order passed to M. de Marmagne and M. de la Fa, to this effect, that all these gentlemen should keep me going at the work, and see that I obtained the necessary funds. Without such commission I should certainly not have been able to advance so great an undertaking on my own resources. As for the bronze

heads, the pedestal of Jupiter and other such-like things, I will begin by saying that I cast those heads upon my own account, in order to become acquainted with French clays, of which, as a foreigner, I had no previous knowledge whatsoever. Unless I had made the experiment, I could not have set about casting those large works. Now, touching the pedestals, I have to say that I made them because I judged them necessary to the statues. Consequently, in all that I have done, I meant to act for the best, and at no point to swerve from your Majesty's expressed wishes. It is indeed true that I set that huge Colossus up to satisfy my own desire, paying for it from my own purse, even to the point which it has reached, because I thought that, you being the King you are, and I the trifling artist that I am, it was my duty to erect for your glory and my own a statue, the like of which the ancients never saw. Now, at the last, having been taught that God is not inclined to make me worthy of so glorious a service, I beseech your Majesty, instead of the noble recompense you had in mind to give me for my labors, bestow upon me only one small trifle of your favor, and therewith the leave to quit your kingdom. At this instant, if you condescend to my request, I shall return to Italy, always thanking God and your Majesty for the happy hours which I have passed in serving you."

The King stretched forth his own hands and raised me very graciously. Then he told me that I ought to continue in his service, and that all that I had done was right and pleasing to him. Turning to the lords in his company, he spoke these words precisely: "I verily believe that a finer door could not be made for Paradise itself." When he had ceased speaking, although his speech had been entirely in my favor, I again thanked him respectfully, repeating, however, my request for leave to travel; for the

heat of my indignation had not yet cooled down. His Majesty, feeling that I set too little store upon his unwonted and extraordinary condescension, commanded me with a great and terrible voice to hold my tongue, unless I wanted to incur his wrath; afterwards he added that he would drown me in gold, and that he gave me the leave I asked; and over and above the works he had commissioned, he was very well satisfied with what I had done on my own account in the interval; I should never henceforth have any quarrels with him, because he knew my character; and for my part, I too ought to study the temper of his Majesty, as my duty required. I answered that I thanked God and his Majesty for everything; then I asked him to come and see how far I had advanced the Great Colossus. So he came to my house, and I had the statue uncovered; he admired it extremely, and gave orders to his secretary to pay me all the money I had spent upon it, be the sum what it might, provided I wrote the bill out in my own hand. Then he departed, saying: "Adieu, mon ami," which is a phrase not often used by kings.

CELLINI MAKES THE "PERSEUS"

Having succeeded so well with the cast of the Medusa, I had great hope of bringing my "Perseus" through; for I had laid the wax on, and felt confident that it would come out in bronze as perfectly as the "Medusa." The waxen model produced so fine an effect, that when the Duke saw it and was struck with its beauty—whether somebody had persuaded him it could not be carried out with the same finish in metal, or whether he thought so for himself—he came to visit me more frequently than usual, and on one occasion said: "Benvenuto, this figure cannot succeed in bronze; the laws of art do not admit of it."

These words of his Excellency stung me so sharply that I answered: "My lord, I know how very little confidence you have in me; and I believe the reason of this is that your most illustrious Excellency lends too ready an ear to my calumniators, or else indeed that you do not understand my art." He hardly let me close the sentence when he broke in: "I profess myself a connoisseur, and understand it very well indeed." I replied: "Yes, like a prince, not like an artist; for if your Excellency understood my trade as well as you imagine, you would trust me on the proofs I have already given. These are, first, the colossal bronze bust of your Excellency, which is now in Elba; secondly, the restoration of the "Ganymede" in marble, which offered so many difficulties and cost me so much trouble, that I would rather have made the whole statue new from the beginning; thirdly, the "Medusa," cast by me in bronze, here now before your Excellency's eyes, the execution of which was a greater triumph of strength and skill than any of my predecessors in this fiendish art have yet achieved. Look you, my lord! I constructed that furnace anew on principles quite different from those of other founders; in addition to many technical improvements and ingenious devices, I supplied it with two issues for the metal, because this difficult and twisted figure could not otherwise have come out perfect. It is only owing to my intelligent insight into means and appliances that the statue turned out as it did; a triumph judged impossible by all the practitioners of this art. I should like you furthermore to be aware, my lord, for certain, that the sole reason why I succeeded with all those great arduous works in France under his most admirable Majesty King Francis, was the high courage which that good monarch put into my heart by the liberal allowances he made me, and the multitude of workpeople he left at my dis-

posal. I could have as many as I asked for, and employed at times above forty, all chosen by myself. These were the causes of my having there produced so many masterpieces in so short a space of time. Now then, my lord, put trust in me; supply me with the aid I need. I am confident of being able to complete a work which will delight your soul. But if your Excellency goes on disheartening me, and does not advance me the assistance which is absolutely required, neither I nor any man alive upon this earth can hope to achieve the slightest thing of value."

It was as much as the Duke could do to stand by and listen to my pleadings. He kept turning first this way and then that; while I, in despair, poor wretched I, was calling up remembrance of the noble state I held in France, to the great sorrow of my soul. All at once he cried: "Come, tell me, Benvenuto, how is it possible that yonder splendid head of Medusa, so high up there in the grasp of Perseus, should ever come out perfect?" I replied upon the instant: "Look you now, my lord! If your Excellency possessed that knowledge of the craft which you affirm you have, you would not fear one moment for the splendid head you speak of. There is good reason, on the other hand, to feel uneasy about this right foot, so far below and at a distance from the rest." When he heard these words, the Duke turned, half in anger, to some gentlemen in waiting, and exclaimed: "I verily believe that this Benvenuto prides himself on contradicting everything one says." Then he faced round to me with a touch of mockery, upon which his attendants did the like, and began to speak as follows: "I will listen patiently to any argument you can possibly produce in explanation of your statement, which may convince me of its probability." I said in answer: "I will adduce so sound an argument that your Excellency

shall perceive the full force of it." So I began: "You must know, my lord, that the nature of fire is to ascend, and therefore I promise you that Medusa's head will come out famously; but since it is not in the nature of fire to descend, and I must force it downwards six cubits by artificial means, I assure your Excellency upon this most convincing ground of proof that the foot cannot possibly come out. It will, however, be quite easy for me to restore it." "Why, then," said the Duke, "did you not devise it so that the foot should come out as well as you affirm the head will?" I answered: "I must have made a much larger furnace, with a conduit as thick as my leg; and so I might have forced the molten metal by its own weight to descend so far. Now, my pipe, which runs six cubits to the statue's foot, as I have said, is not thicker than two fingers. However, it was not worth the trouble and expense to make a larger; for I shall easily be able to mend what is lacking. But when my mould is more than half full, as I expect, from this middle point upwards, the fire ascending by its natural property, then the heads of Perseus and Medusa will come out admirably; you may be quite sure of it." After I had thus expounded these convincing arguments, together with many more of the same kind, which it would be tedious to set down here, the Duke shook his head and departed without further ceremony.

Abandoned thus to my own resources, I took new courage, and banished the sad thoughts which kept recurring to my mind, making me often weep bitter tears of repentance for having left France; for though I did so only to revisit Florence, my sweet birthplace, in order that I might charitably succor my six nieces, this good action, as I well perceived, had been the beginning of my great misfortune. Nevertheless, I felt convinced that when my "Perseus"

was accomplished, all these trials would be turned to high felicity and glorious well-being.

Accordingly I strengthened my heart, and with all the forces of my body and my purse, employing what little money still remained to me, I set to work. First I provided myself with several loads of pinewood from the forests of Serristori, in the neighborhood of Montelupo. While these were on their way, I clothed my "Perseus" with the clay which I had prepared many months beforehand, in order that it might be duly seasoned. After making its clay tunic (for that is the term used in this art) and properly arming it and fencing it with iron girders, I began to draw the wax out by means of a slow fire. This melted and issued through numerous air-vents I had made; for the more there are of these, the better will the mould fill. When I had finished drawing off the wax, I constructed a funnel-shaped furnace all round the model of my "Perseus." It was built of bricks, so interlaced, the one above the other, that numerous apertures were left for the fire to exhale at. Then I began to lay on wood by degrees, and kept it burning two whole days and nights. At length, when all the wax was gone, and the mould was well baked, I set to work at digging the pit in which to sink it. This I performed with scrupulous regard to all the rules of art. When I had finished that part of my work, I raised the mould by windlasses and stout ropes to a perpendicular position, and suspending it with the greatest care one cubit above the level of the furnace, so that it hung exactly above the middle of the pit, I next lowered it gently down into the very bottom of the furnace, and had it firmly placed with every possible precaution for its safety. When this delicate operation was accomplished, I began to bank it up with the earth I had excavated; and, ever as the earth grew higher, I

introduced its proper air-vents, which were little tubes of earthenware, such as folk use for drains and such-like purposes. At length, I felt sure that it was admirably fixed, and that the filling-in of the pit and the placing of the air-vents had been properly performed. I also could see that my workpeople understood my method, which differed very considerably from that of all the other masters in the trade. Feeling confident, then, that I could rely upon them, I next turned to my furnace, which I had filled with numerous pigs of copper and other bronze stuff. The pieces were piled according to the laws of art, that is to say, so resting one upon the other that flames could play freely through them, in order that the metal might heat and liquefy the sooner. At last I called out heartily to set the furnace going. The logs of pine were heaped in, and, what with the unctuous resin of the wood and the good draught I had given, my furnace worked so well that I was obliged to rush from side to side to keep it going. The labor was more than I could stand; yet I forced myself to strain every nerve and muscle. To increase my anxieties, the workshop took fire, and we were afraid lest the roof should fall upon our heads; while, from the garden, such a storm of wind and rain kept blowing in, that it perceptibly cooled the furnace.

Battling thus with all these untoward circumstances for several hours, and exerting myself beyond even the measure of my powerful constitution, I could at last bear up no longer, and a sudden fever, of the utmost possible intensity, attacked me. I felt absolutely obliged to go and fling myself upon my bed. Sorely against my will having to drag myself away from the spot, I turned to my assistants, about ten or more in all, what with master-founders, hand-workers, country-fellows, and my own special journeymen, among whom was Bernardino Mannellini of Mugello, my

apprentice through several years. To him in particular I spoke: "Look, my dear Bernardino, that you observe the rules which I have taught you; do your best with all despatch, for the metal will soon be fused. You cannot go wrong; these honest men will get the channels ready; you will easily be able to drive back the two plugs with this pair of iron crooks; and I am sure that my mould will fill miraculously. I feel more ill that I ever did in all my life, and verily believe that it will kill me before a few hours are over." Thus, with despair at heart, I left them, and betook myself to bed.

No sooner had I got to bed, than I ordered my serving-maids to carry food and wine for all the men into the workshop; at the same time I cried: "I shall not be alive tomorrow." They tried to encourage me, arguing that my illness would pass over, since it came from excessive fatigue. In this way I spent two hours battling with the fever, which steadily increased, and calling out continually: "I feel that I am dying." My housekeeper, who was named Mona Fiore da Castel del Rio, a very notable manager and no less warmhearted, kept chiding me for my discouragement; but, on the other hand, she paid me every kind attention which was possible. However, the sight of my physical pain and moral dejection so affected her, that, in spite of that brave heart of hers, she could not refrain from shedding tears; and yet, so far as she was able, she took good care I should not see them. While I was thus terribly afflicted, I beheld the figure of a man enter my chamber, twisted in his body into the form of a capital S. He raised a lamentable, doleful voice, like one who announces their last hour to men condemned to die upon the scaffold, and spoke these words: "O Benvenuto! your statue is spoiled, and there is no hope whatever of saving it." No sooner had I heard the shriek of that wretch

than I gave a howl which might have been heard from the sphere of flame. Jumping from my bed, I seized my clothes and began to dress. The maids, and my lads, and every one who came around to help me, got kicks or blows of the fist, while I kept crying out in lamentation: "Ah! traitors! enviers! This is an act of treason, done by malice prepense! But I swear by God that I will sift it to the bottom, and before I die will leave such witness to the world of what I can do as shall make a score of mortals marvel." When I had got my clothes on, I strode with soul bent on mischief toward the workshop; there I beheld the men, whom I had left erewhile in such high spirits, standing stupefied and downcast. I began at once and spoke: "Up with you! Attend to me! Since you have not been able or willing to obey the directions I gave you, obey me now that I am with you to conduct my work in person. Let no one contradict me, for in cases like this we need the aid of hand and hearing, not of advice." When I had uttered these words, a certain Maestro Alessandro Lastricati broke silence and said: "Look you, Benvenuto, you are going to attempt an enterprise which the laws of art do not sanction, and which cannot succeed." I turned upon him with such fury and so full of mischief, that he and all the rest of them exclaimed with one voice: "On then! Give orders! We will obey your least commands, so long as life is left in us." I believe they spoke thus feelingly because they thought I must fall shortly dead upon the ground. I went immediately to inspect the furnace, and found that the metal was all curdled; an accident which we express by "being caked." I told two of the hands to cross the road, and fetch from the house of the butcher Capretta a load of young oak-wood, which had lain dry for above a year; this wood had been previously offered me by Madame Ginevra, wife of the said Capretta. So

soon as the first armfuls arrived, I began to fill the grate beneath the furnace. Now oak-wood of that kind heats more powerfully than any other sort of tree; and for this reason, where a slow fire is wanted, as in the case of gun-foundry, alder or pine is preferred. Accordingly, when the logs took fire, oh! how the cake began to stir beneath that awful heat, to glow and sparkle in a blaze! At the same time I kept stirring up the channels, and sent men upon the roof to stop the conflagration, which had gathered force from the increased combustion in the furnace; also I caused boards, carpets, and other hangings to be set against the garden, in order to protect us from the violence of the rain.

When I had thus provided against these several disasters, I roared out first to one man and then to another: "Bring this thing here! Take that thing there!" At this crisis, when the whole gang saw the cake was on the point of melting, they did my bidding, each fellow working with the strength of three. I then ordered half a pig of pewter to be brought, which weighed about sixty pounds, and flung it into the middle of the cake inside the furnace. By this means, and by piling on wood and stirring now with pokers and now with iron rods, the curdled mass rapidly began to liquefy. Then, knowing I had brought the dead to life again, against the firm opinion of those ignoramuses, I felt such vigor fill my veins, that all those pains of fever, all those fears of death, were quite forgotten.

All of a sudden an explosion took place, attended by a tremendous flash of flame, as though a thunderbolt had formed and been discharged amongst us. Unwonted and appalling terror astonied every one, and me more even than the rest. When the din was over and the dazzling light extinguished, we began to look each other in the face. Then I discovered that the cap of the furnace had blown

up, and the bronze was bubbling over from its source beneath. So I had the mouths of my mould immediately opened, and at the same time drove in the two plugs, which kept back the molten metal. But I noticed that it did not flow as rapidly as usual, the reason being probably that the fierce heat of the fire we kindled had consumed its base alloy. Accordingly I sent for all my pewter platters, porringers, and dishes, to the number of some two hundred pieces, and had a portion of them cast, one by one, into the channels, the rest into the furnace. This expedient succeeded, and every one could now perceive that my bronze was in most perfect liquefaction, and my mould was filling; whereupon they all with heartiness and happy cheer assisted and obeyed my bidding, while I, now here, now there, gave orders, helped with my own hands, and cried aloud: "O God! Thou that by Thy immeasurable power didst rise from the dead, and in Thy glory didst ascend to heaven!" . . . even thus in a moment my mould was filled; and seeing my work finished, I fell upon my knees, and with all my heart gave thanks to God.

After all was over, I turned to a plate of salad on a bench there, and ate with hearty appetite, and drank together with the whole crew. Afterwards I retired to bed, healthy and happy, for it was now two hours before morning, and slept as sweetly as though I had never felt a touch of illness. My good housekeeper, without my giving any orders, had prepared a fat capon for my repast. So that, when I rose, about the hour for breaking fast, she presented herself with a smiling countenance, and said: "Oh! is that the man who felt that he was dying? Upon my word, I think the blows and kicks you dealt us last night, when you were so enraged, and had that demon in your body as it seemed, must have frightened away your mortal fever! The fever feared that it might catch it too,

as we did!" All my poor household, relieved in like measure from anxiety and overwhelming labor, went at once to buy earthen vessels in order to replace the pewter I had cast away. Then we dined together joyfully; nay, I cannot remember a day in my whole life when I dined with greater gladness or a better appetite.

THE LIFE OF THOMAS WOLSEY

GEORGE CAVENDISH

Thomas Wolsey, born of humble parents in 1475, was educated at Magdalen College, Oxford. In 1498 he took orders, and subsequently rose through many offices to the Deanery of Lincoln, 1509, Archibshop of York, 1514, and Cardinal, 1515. As Privy Councillor to King Henry VIII, he secured control of many of the affairs of state, foreign and domestic. In 1519 he held the balance of power in Europe when Charles V of Spain and Francis I of France were suing for the favor of King Henry. He gave his support to Charles V, who dominated the papacy, in hopes to receive that office, but failed of election both in 1521 and 1524. He established himself at Westminster and Hampton Court in a splendor surpassing even that of the King, but he angered the nobility by setting up a system of justice to which they were subject; he antagonized Parliament by ignoring it, and the clergy by his domineering tactics. His only support was the King. He was unable to obtain from Charles V, who still controlled the papacy, the divorce from Katherine of Arragon that Henry demanded. Cast off by Henry, he surrendered his vast possessions and retired to his see. Under suspicion of having appealed to the Pope, to Francis I, and Charles V, he was summoned to London on a charge of treason, but died on the way at Leicester Abbey in 1530.

THE occasion therefore that maketh me to rehearse all these things is this; for as much as I intend, God willing, to write here some part of the proceedings of Legate and Cardinal Wolsey, Archbishop of York, and of his ascending

and descending from honorous estate; whereof some part shall be of mine own knowledge, and some of other person's information.

Forsooth this cardinal was my lord and master, whom in his life I served, and so remained with him, after his fall, continually, during the term of all his trouble, until he died; as well in the south as in the north parts, and noted all his demeanor and usage in all that time; as also in his wealthy triumph and glorious estate. And since his death I have heard diverse sundry surmises and imagined tales, made of his proceedings and doings, which I myself have perfectly known to be most untrue; unto the which I could have sufficiently answered according to truth, but, as me seemeth, then it was much better for me to suffer, and dissemble the matter, and the same to remain still as lies, than to reply against their untruth, of whom I might, for my boldness, sooner have kindled a great flame of displeasure, than to quench one spark of their malicious untruth. Therefore I commit the truth to Him who knoweth all things.

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Truth it is, Cardinal Wolsey, sometime Archbishop of York, was an honest poor man's son, born in Ipswich, within the country of Suffolk; and being but a child, was very apt to learning; by means whereof his parents, or his good friends and masters, conveyed him to the University of Oxford, where he prospered so in learning, that, as he told me in his own person, he was called the boy-bachellor, forasmuch as he was made Bachellor of Arts at fifteen years of age, which was a rare thing, and seldom seen.

Thus prospering and increasing in learning, he was made Fellow of Magdalen College, and after appointed, for his learning, to be schoolmaster there. . . .

And being there for that intent, one Sir Amyas Pawlet, knight, dwelling in the country thereabout, took an occasion of displeasure against him, upon what ground I know not; but, sir, by your leave, he was so bold to set the schoolmaster by the feet during his pleasure; the which was afterward neither forgotten nor forgiven. For when the schoolmaster mounted the dignity to be Chancellor of England, he was not oblivious of the old displeasure ministered unto him by master Pawlet, but sent for him, and after many sharp and heinous words, enjoined him to attend upon the council until he were by them dismissed, and not to depart without license, upon an urgent pain and forfeiture: so that he continued within the Middle Temple, the space of five or six years, or more; whose lodging there was in the gate-house next the street, which he re-edified very sumptuously, garnishing the same, on the outside thereof, with cardinals' hats and arms, badges and cognisaunces of the cardinal, with divers other devices, in so glorious a sort, that he thought thereby to have appeased his old unkind displeasure.

Now may this be a good example and precedent to men in authority, which will sometimes work their will without wit, to remember in their authority, how authority may decay; and those whom they punish of will more than of justice, may after be advanced in the public weal to high dignities and governance, and they based as low, who will then seek the means to be revenged of old wrongs sustained wrongfully before. Who would have thought then, when Sir Amyas Pawlet punished this poor scholar, that ever he should have attained to be Chancellor of England, considering his baseness in every condition. These be wonderful works of God, and fortune. Therefore I would wish all men in authority and dignity to know and fear God in all their triumphs and glory; considering in all their do-

ings, that authorities be not permanent, but may slide and vanish, as princes' pleasures do alter and change. . . .

WOLSEY'S RISE TO POWER

And when the King had established all things there agreeable to his princely pleasure, and furnished the same with noble valiant captains and men of war, for the safeguard of the town against his enemies, he returned again into England, taking with him divers worthy persons of the peers of France, as the Duke of Longueville, and Countie Clermont, and divers other taken there in a skirmish most victoriously. After whose return immediately, the See of Lincoln fell void by the death of Doctor Smith, late bishop of that dignity, the which benefice and promotion his Grace gave unto his Almoner[1], Bishop elect of Tournay, who was not negligent to take possession thereof, and made all the speed he could for his consecration: the solemnization whereof ended, he found the means to get the possession of all his predecessor's goods into his hands, whereof I have seen divers times some part thereof furnish his house. It was not long after that Doctor Bambridge, Archbishop of York, died at Rome, being there the king's ambassador unto the Pope Julius; unto which benefice the king presented his new Bishop of Lincoln; so that he had three bishopricks in one year given him. Then prepared he again of new as fast for his translation from the See of Lincoln, unto the See of York. After which solemnization done, and he being in possession of the Archbishoprick of York, and *Primas Angliae*, thought himself sufficient to compare with Canterbury; and thereupon erected his cross in the court, and in every other place, as well in the presence of the Archbishop of

[1]Wolsey.

Canterbury, and in the precinct of his jurisdiction as elsewhere. And forasmuch as Canterbury claimeth superiority and obedience of York, as he doth of all other bishops within this realm, forasmuch as he is *primas totius Angliae*, and therefore claimeth, as a token of an ancient obedience, of York to abate the advancing of his cross, in the presence of the cross of Canterbury; notwithstanding York, nothing minding to desist from bearing of his cross in manner as is said before, caused his cross to be advanced and borne before him, as well in the presence of Canterbury as elsewhere. Wherefore Canterbury being moved therewith, gave York a certain check for his presumption; by reason whereof there engendered some grudge between Canterbury and York. And York perceiving the obedience that Canterbury claimed to have of York, intended to provide some such means that he would rather be superior in dignity to Canterbury than to be either obedient or equal to him. Wherefore be obtained first to be made Priest Cardinal, and *Legatus de latere;* unto whom the Pope sent a Cardinal's hat, with certain bulls for his authority in that behalf. Yet by the way of communication ye shall understand that the Pope sent him this hat as a worthy jewel of his honor, dignity, and authority, the which was conveyed hither in a varlet's budget, who seemed to all men to be but a person of small estimation. Whereof York being advertised, of the baseness of the messenger, and of the people's opinion and rumor, thought it for his honor meet, that so high a jewel should not be conveyed by so simple a messenger; wherefore he caused him to be stayed by the way, immediately after his arrival in England, where he was newly furnished in all manner of apparel, with all kind of costly silks, which seemed decent for such an high ambassador. And that done, he was encountered upon Blackheath, and there received with a great assembly of

prelates, and lusty gallant gentlemen, and from thence conducted and conveyed through London, with great triumph. Then was great and speedy provision and preparation made in Westminster Abbey for the confirmation of his high dignity; the which was executed by all the bishops and abbots nigh or about London, in rich mitres and copes, and other costly ornaments; which was done in so solemn a wise as I have not seen the like unless it had been at the coronation of a mighty prince or king.

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Now to speak of the order of his house and officers, I think it necessary here to be remembered. First ye shall understand, that he had in his hall, daily, three especial tables furnished with three principal officers; that is to say, a Steward, which was always a dean or a priest; a Treasurer, a knight; and a Comptroller, an esquire; which bare always within his house their white staves. Then had he a cofferer, three marshals, two yeomen ushers, two grooms, and an almoner. He had in the hall-kitchen two clerks of his kitchen, a clerk comptroller, a surveyor of the dresser, a clerk of his spicery. Also there in his hall-kitchen he had two master cooks, and twelve other laborers, and children as they called them; a yeoman of his scullery, and two other in his silver scullery; two yeomen of his pastry, and two grooms.

Now in his privy kitchen he had a Master Cook who went daily in damask satin, or velvet, with a chain of gold about his neck; and two grooms, with six laborers and children to serve in that place; in the Larder there, a yeoman and a groom; in the Scalding-house, a yeoman and two grooms; in the Scullery there, two persons; in the Buttery, two yeomen and two grooms, with two other pages; in the Pantry, two yeomen, two grooms, and two

other pages; and in the Ewery likewise: in the Cellar, three yeomen, two grooms, and two pages; beside a gentleman for the month: in the Chaundery, three persons: in the Wafery, two; in the Wardrobe of beds, the master of the wardrobe, and ten other persons; in the Laundry, a yeoman, a groom, and three pages: of purveyors, two, and one groom; in the Bakehouse, a yeoman and two grooms; in the Woodyard, a yeoman and a groom; in the Garner, one; in the Garden, a yeoman and two laborers. Now at the gate, he had of porters, two tall yeomen and two grooms; a yeoman of his barge: in the stable, he had a master of his horse, a clerk of the stable, a yeoman of the same; a Saddler, a Farrier, a yeoman of his Chariot, a Sumpter-man, a yeoman of his stirrup; a Muleteer; sixteen grooms of his stable, every of them keeping four great geldings: in the Almeserie, a yeoman and a groom.

Now I will declare unto you the officers of his chapel, and singing men of the same. First, he had there a Dean, who was always a great clerk and a divine; a Sub-dean; a Repeater of the quire; a Gospeller, a Pisteller; and twelve singing Priests: of Scholars, he had first, a Master of the children; twelve singing children; sixteen singing men; with a servant to attend upon the said children. In the Revestry, a yeoman and two grooms: then were there divers retainers of cunning singing men, that came thither at divers sundry principal feasts. But to speak of the furniture of his chapel passeth my capacity to declare the number of the costly ornaments and rich jewels, that were occupied in the same continually. For I have seen there, in a procession, worn forty-four copes of one suit, very rich, besides the sumptuous crosses, candlesticks, and other necessary ornaments to the comely furniture of the same. Now shall ye understand that he had two cross bearers, and two pillar bearers; and in his chamber, all these per-

sons; that is to say: his high Chamberlain, his Vice Chamberlain; twelve Gentlemen ushers, daily waiters; besides two in his privy chamber; and of Gentlemen waiters in his privy chamber he had six; and also he had of Lords nine or ten, who had each of them allowed two servants; and the Earl of Derby had allowed five men. Then had he of Gentlemen, as cupbearers, carvers, sewers, and Gentlemen daily waiters, forty persons; of yeomen ushers he had six; of grooms in his chamber he had eight; of yeomen of his chamber he had forty-six daily to attend upon his person; he had also a priest there which was his Almoner, to attend upon his table at dinner. Of doctors and chaplains attending in his closet to say daily mass before him, he had sixteen persons: and a clerk of his closet. Also he had two secretaries, and two clerks of his signet; and four counsellors learned in the laws of the realm.

And for as much as he was Chancellor of England, it was necessary for him to have divers officers of the Chancery to attend daily upon him, for the better furniture of the same. That is to say: first, he had the Clerk of the Crown, a Riding Clerk, a Clerk of the Hanaper, a Chafer of Wax. Then had he a Clerk of the Check, as well to check his Chaplains as his Yeomen of the Chamber; he had also four Footmen, which were apparelled in rich running coats, whensoever he rode any journey. Then had he an herald at Arms, and a Sergeant at Arms; a Physician; an Apothecary; four minstrels; a Keeper of his Tents, an Armorer; an Instructor of his Wards; two Yeomen in his Wardrobe; and a Keeper of his Chamber in the court. He had also daily in his house the Surveyor of York, a Clerk of the Green Cloth; and an Auditor. All this number of persons were daily attendant upon him in his house, downlying and up-rising. And at meals, there was continually in his chamber a board kept for his Chamberlains, and

Gentlemen Ushers, having with them a mess of the young Lords, and another for gentlemen. Besides all these, there was never an officer and gentleman, or any other worthy person in his house, but he was allowed some three, some two servants; and all other one at the least; which amounted to a great number of persons. Now have I showed you the order of his house, and what officers and servants he had, according to his checker roll, attending daily upon him; besides his retainers, and other persons being suitors, that most commonly were fed in his hall. And whensoever we shall see any more such subjects within this realm, that shall maintain any such estate and household, I am content he be advanced above him in honor and estimation. Therefore here I make an end of his household; whereof the number was about the sum of five hundred persons according to his checker roll.

You have heard of the order and officers of his house; now I do intend to proceed forth unto other of his proceedings; for, after he was thus furnished, in manner as I have before rehearsed unto you, he was twice sent in embassy unto the Emperor Charles the Fifth, that now reigneth; and father unto King Philip, now our sovereign lord. Forasmuch as the old Emperor Maximilian was dead, and for divers urgent causes touching the king's majesty, it was thought good that in so weighty a matter, and to so noble a prince, that the Cardinal was most meet to be sent on so worthy an embassy. Wherefore he being ready to take upon him the charge thereof, was furnished in all degrees and purposes most likest a great prince, which was much to the high honor of the king's majesty, and of this realm. For first in his proceeding he was furnished like a cardinal of high estimation, having all things thereto correspondent and agreeable. His gentlemen, being in number very many, clothed in livery coats of crimson velvet of the

most purest color that might be invented, with chains of gold about their necks; and all his yeomen and other mean officers were in coats of fine scarlet, guarded with black velvet a hand broad. He being thus furnished in this manner, was twice sent unto the emperor into Flanders, the emperor lying then in Bruges; who entertained our ambassador very highly, discharging him and all his train of their charge; for there was no house within all Bruges, wherein any gentlemen of the Lord Ambassador's lay, or had recourse, but that the owners of the houses were commanded by the emperor's officers, that they, upon pain of their lives, should take no money for any thing that the cardinal's servants should take or dispend in victuals; no, although they were disposed to make any costly banquets: furthermore commanding their said hosts, to see that they lacked no such thing as they desired or required to have for their pleasures. Also the emperor's officers every night went through the town, from house to house, where as any English men lay or resorted, and there served their liveries for all night; which was done after this manner: first, the emperor's officers brought in to the house a cast of fine manchet bread, two great silver pots, with wine, and a pound of fine sugar; white lights and yellow; a bowl or goblet of silver, to drink in; and every night a staff torch. This was the order of their liveries every night. And then in the morning, when the officers came to fetch away their stuff, then would they accompt with the host for the gentlemen's costs spent in that night and day before. Thus the emperor entertained the cardinal and all his train, for the time of his embassy there. And that done, he returned home again into England, with great triumph, being no less in estimation with the king than he was before, but rather much more.

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And when it pleased the king's majesty, for his recreation, to repair unto the cardinal's house, as he did divers times in the year, at which time there wanted no preparations, or goodly furniture, with viands of the finest sort that might be provided for money of friendship. Such pleasures were then devised for the king's comfort and consolation, as might be invented, or by man's wit imagined. The banquets were set forth, with masks and mummeries, in so gorgeous a sort, and costly manner, that it was a heaven to behold. There wanted no dames, or damsels, meet or apt to dance with the maskers, or to garnish the place for the time, with other goodly disports. Then was there all kind of music and harmony set forth, with excellent voices both of men and children. I have seen the king suddenly come in thither in a mask, with a dozen of other maskers, all in garments like shepherds, made of fine cloth of gold and fine crimson satin paned, and caps of the same, with visors of good proportion of visnomy; their hairs, and beards, either of fine gold wire, or else of silver, and some being of black silk; having sixteen torch bearers, besides their drums, and other persons attending upon them, with visors, and clothed all in satin, of the same colors. And at his coming, and before he came into the hall, ye shall understand, that he came by water to the water gate, without any noise; where, against his coming, were laid charged many chambers, and at his landing they were all shot off, which made such a rumble in the air, that it was like thunder. . . .

WOLSEY AND ANNE BOLEYN

Thus passed the cardinal his life and time, from day to day, and year to year, in such great wealth, joy, and triumph, and glory, having always on his side the king's

especial favor; until Fortune, of whose favor no man is longer assured than she is disposed, began to wax something wroth with his prosperous estate, and thought she would devise a mean to abate his high port; wherefore she procured Venus, the insatiate goddess, to be her instrument. To work her purpose, she brought the king in love with a gentlewoman, that, after she perceived and felt the king's good will towards her, and how diligent he was both to please her, and to grant all her requests, she wrought the cardinal much displeasure; as hereafter shall be more at large declared. This gentlewoman, the daughter of Sir Thomas Boleyn, being at that time but only a bachelor knight, the which after, for the love of his daughter, was promoted to higher dignities. He bare at divers several times for the most part all the rooms of estimation in the king's house; as Comptroller, Treasurer, Vice Chamberlain, and Lord Chamberlain. Then was he made Viscount Rochford; and at the last created Earl of Wiltshire, and Knight of the noble Order of the Garter; and, for his more increase of gain and honor, he was made Lord Privy Seal, and most chiefest of the king's privy council. Continuing therein until his son and daughter did incur the king's indignation and displeasure. The king fantasied so much his daughter Anne, that almost all things began to grow out of frame and good order.

To tell you how the king's love began to take place, and what followed thereof, I will even as much as in me lieth, declare unto you. This gentlewoman, Mistress Anne Boleyn, being very young was sent into the realm of France, and there made one of the French queen's women, continuing there until the French queen died. And then was she sent for home again; and being again with her father, he made such means that she was admitted to be one of Queen Katharine's maids, among whom, for her

excellent gesture and behavior, she did excell all others; in so much, as the king began to kindle the brand of amours; which was not known to any person, ne scantly to her own person.

In so much as my Lord Percy, the son and heir of the Earl of Northumberland, then attended upon the Lord Cardinal, and was also his servitor; and when it chanced the Lord Cardinal at any time to repair to the court, the Lord Percy would then resort for his pastime unto the queen's chamber, and there would fall in dalliance among the queen's maidens, being at the last more conversant with Mistress Anne Boleyn than with any other; so that there grew such a secret love between them that, at length, they were insured together, intending to marry. The which thing came to the king's knowledge, who was then much offended. Wherefore he could hide no longer his secret affection, but revealed his secret intendment unto my Lord Cardinal in that behalf; and consulted with him to infringe the precontract between them: insomuch, that after my Lord Cardinal was departed from the court, and returned home to his place at Westminster, not forgetting the king's request and counsel, being in his gallery, called there before him the said Lord Percy unto his presence, and before us his servants of his chamber, saying thus unto him. "I marvel not a little," quoth he, "of thy peevish folly, that thou wouldest tangle and ensure thyself with a foolish girl yonder in the court, I mean Anne Boleyn. Dost thou not consider the estate that God hath called thee unto in this world? For after the death of thy noble father, thou art most like to inherit and possess one of the most worthiest earldoms of this realm. . . .

I thought that when thou heardest me declare the king's intended pleasure and travail herein, thou wouldest have relented and wholly submitted thyself, and all thy wilful

and unadvised fact, to the king's royal will and prudent pleasure, to be folly disposed and ordered by his grace's disposition, as his highness should seem good." "Sir, so I would," quoth the Lord Percy, "but in this matter I have gone so far, before many so worthy witnesses, that I know not how to avoid my self nor to discharge my conscience." . . . "Well then," quoth the cardinal, "I will send for your father out of the north parts, and he and we shall take such order for the avoiding of this thy hasty folly as shall be by the king thought most expedient." . . . Then was the Earl of Northumberland sent for in all haste, in the king's name, who upon knowledge of the king's pleasure made quick speed to the court. . . . And being there set called his son the Lord Percy unto him, and said in our presence thus in affect. "Son," quoth he, "thou hast always been a proud, presumptuous, disdainful, and a very unthrift waster, and even so hast thou now declared thyself. . . . But having the king's majesty my singular good and gracious lord, I intend (God willing) so to dispose my succession, that ye shall consume thereof but a little. For I do not purpose, I assure thee, to make thee mine heir; for, praises be to God, I have more choice of boys who, I trust, will prove themselves much better, and use them more like unto nobility, among whom I will choose and take the best and most likeliest to succeed me. . . .

Then after long debating and consultation upon the Lord Percy's assurance, it was devised that the same should be infringed and dissolved, and that the Lord Percy should marry with one of the Earl of Shrewsbury's daughters; (as he did after); by means whereof the former contract was clearly undone. Wherewith Mistress Anne Boleyn was greatly offended, saying, that if it lay ever in her power, she would work the cardinal as much dis-

pleasure; as she did in deed after. And yet was he nothing to blame, for he practised nothing in that matter, but it was the king's only device. And even as my Lord Percy was commanded to avoid her company, even so was she commanded to avoid the court, and sent home again to her father for a season; whereat she smoked: for all this while she knew nothing of the king's intended purpose. . . .

After that all these troublesome matters of my Lord Percy's were brought to a good stay, and all things finished that were before devised, Mistress Anne Boleyn was revoked unto the court, where she flourished after in great estimation and favor; having always a privy indignation unto the cardinal, for breaking off the precontract made between my Lord Percy and her, supposing that it had been his own device and will, and none other, not yet being privy to the king's secret mind, although that he had a great affection unto her. Howbeit, after she knew the king's pleasure, and the great love that he bare her in the bottom of his stomach, then she began to look very hault and stout, having all manner of jewels, or rich apparel, that might be gotten with money. It was therefore judged by-and-by through all the court of every man, that she being in such favor, might work masteries with the king, and obtain any suit of him for her friend.

And all this while, she being in this estimation in all places, it is no doubt but good Queen Katharine, having this gentlewoman daily attending upon her, both heard by report, and perceived before her eyes, the matter how it framed against her (good lady), although she showed ne to Mistress Anne, ne unto the king, any spark or kind of grudge or displeasure; but took and accepted all things in good part, and with wisdom and great patience dissimuled the same, having Mistress Anne in more estimation for

the king's sake than she had before, declaring herself thereby to be a perfect Griselda, as her patient acts shall hereafter more evidently to all men be declared.

The king waxed so far in amours with this gentlewoman that he knew not how much he might advance her. This perceiving, the great lords of the council, bearing a secret grudge against the cardinal, because that they could not rule in the scene well for him as they would, who kept them low, and ruled them as well as other mean subjects, whereat they caught an occasion to invent a mean to bring him out of the king's high favor, and them into more authority of rule and civil governance. After long and secret consultation amongst themselves, how to bring their malice to effect against the cardinal, they knew right well that it was very difficile for them to do any thing directly of themselves. Wherefore, they perceiving the great affection that the king bare lovingly unto Mistress Anne Boleyn, fantasying in their heads that she should be for them a sufficient and an apt instrument to bring their malicious purpose to pass, with her they often consulted in this matter. And she having both a very good wit, and also an inward desire to be revenged of the cardinal, was as agreeable to their requests as they were themselves. Wherefore there was no more to be but only to imagine some presented circumstances to induce their malicious accusations. Insomuch that there was imagined and invented among them diverse imaginations and subtle devices, how this matter should be brought about. The enterprise thereof was so dangerous, that though they would fain have often attempted the matter with the king, yet they durst not; for they knew the great loving affection and especial favor that the king bare to the cardinal, and also they feared the wonderous wit of the cardinal. For this they understood very well, that if their matter that

they should propone against him were not grounded upon a just and an urgent cause, the king's favor being such towards him, and his wit such, that he would with policy vanquish all their purpose and travail, and then lye in a-wait to work them an utter destruction and subversion. Wherefore they were compelled, all things considered, to forbear their enterprise until they might espy a more convenient time and occasion.

And yet the cardinal, espying the great zeal that the king had conceived in this gentlewoman, ordered himself to please as well the king as her, dissimuling the matter that lay hid in his breast, and prepared great banquets and solemn feasts to entertain them both at his own house. And thus the world began to grow into wonderful inventions, not heard of before in this realm. The love between the king and this gorgeous lady grew to such a perfection, that divers imaginations were imagined, whereof I leave to speak until I come to the place where I may have more occasion. . . .

WOLSEY'S DOWNFALL

And as I heard it reported by them that waited upon the king at dinner, that Mistress Anne Boleyn was much offended with the king, as far as she durst, that he so gently entertained my lord, saying, as she sat with the king at dinner, in communication of him, "Sir," quoth she, "is it not a marvellous thing to consider what debt and danger the cardinal hath brought you in with all your subject?" "How so, sweetheart?" quoth the king. "Forsooth," quoth she, "there is not a man within all your realm, worth five pounds, but he hath indebted you unto him;" (meaning by a loan that the king had but late of his subjects). "Well, well," quoth the king, "as for that there is in him no blame; for I know that matter better

than you, or any other." "Nay, Sir," quoth she, "besides all that, what things hath he wrought within this realm to your great slander and dishonor? There is never a nobleman within this realm that if he had done but half so much as he hath done, but he were well worthy to lose his head. If my Lord of Norfolk, my Lord of Suffolk, my lord my father, or any other noble person within your realm had done much less than he, but they should have lost their heads or this." "Why, then I perceive," quoth the king, "ye are not the cardinal's friend?" "Forsooth, Sir," then quoth she, "I have no cause, nor any other that loveth your grace, no more have your grace, if ye consider well his doings." At this time the waiters had taken up the table, and so they ended their communication. Now ye may perceive the old malice beginning to break out, and newly to kindle the brand that after proved to a great fire, which was as much procured by his secret enemies, of whom I touched something before, as of herself.

After all this communication, the dinner thus ended, the king rose up and went incontinent into the chamber of presence, where as my lord, and other of the lords were attending his coming, he called my lord into the great window, and talked with him there a while very secretly. And at the last, the king took my lord by the hand and led him into his privy chamber, sitting there in consultation with him all alone without any other of the lords of the council, until it was night; the which blanked his enemies very sore, and made them to stire the coals; being in doubt what this matter would grow unto, having now none other refuge to trust to but Mistress Anne, in whom was all their whole and firm trust and affiance, without whom they doubted all their enterprise but frustrate and void.

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After Cardinal Campeggio was thus departed and gone, Michaelmas Term drew near, against the which my lord returned unto his house at Westminster; and when the Term began, he went to the hall in such like sort and gesture as he was wont most commonly to do, and sat in the Chancery, being Chancellor. After which day he never sat there more. The next day he tarried at home, expecting the coming of the Dukes of Suffolk and Norfolk, who came not that day; but the next day they came thither unto him; to whom they declared how the king's pleasure was that he should surrender and deliver up the great seal into their hands, and to depart simplily unto Asher, a house situated nigh Hampton Court, belonging to the Bishoprick of Winchester. My lord understanding their message, demanded of them what commission they had to give him any such commandment? who answered him again, that they were sufficient commissioners in that behalf, having the king's commandment by his mouth so to do. "Yet," quoth he, "that is not sufficient for me, without farther commandment of the king's pleasure; for the great seal of England was delivered me by the king's own person, to enjoy during my life, with the ministration of the office and high room of chancellorship of England: for my surety whereof, I have the king's letters patent to show." Which matter was greatly debated between the dukes and him with many stout words between them; whose words and checks he took in patience for the time: in so much that the dukes were fain to depart again without their purpose at that present; and returned again unto Windsor to the king: and what report they made I cannot tell; howbeit, the next day they came again from the king, bringing with them the king's letters. After the receipt and reading of the same by my lord, which was done with much reverence, he delivered unto them the great seal,

contented to obey the king's high commandment; and seeing that the king's pleasure was to take his house, with the contents, was well pleased simply to depart to Asher, taking nothing but only some provision for his house.

And after long talk between the dukes and him, they departed, with the great seal of England, to Windsor, unto the king. Then went my Lord Cardinal and called all officers in every office in his house before him, to take account of all such stuff as they had in charge. And in his gallery there was set divers tables, whereupon a great number of rich stuffs of silk, in whole pieces, of all colors, as velvet, satin, damask, caffa, taffeta, grograine, sarcenet, and of other not in my remembrance; also there lay a thousand pieces of fine holland cloth, whereof as I heard him say afterward, there was five hundred pieces thereof, conveyed both from the king and him.

Furthermore there was also all the walls of the gallery hanged with cloth of gold, and tissue of divers makings, and cloth of silver likewise on both the sides; and rich cloths of baudkin, of divers colors. There also hung the richest suits of copes of his own provision, (which he caused to be made for his colleges of Oxford and Ipswich), that ever I saw in England. Then had he two chambers adjoining to the gallery, the one called the *gilt chamber*, and the other called, most commonly, the *council chamber*, wherein were set in each two broad and long tables, upon tressels, whereupon was set such a number of plate of all sorts, as were almost incredible. In the *gilt chamber* was set out upon the tables nothing but all gilt plate; and a cupboard standing under a window, was garnished all wholly with plate of clean gold, whereof some was set with pearl and rich stones. And in the *council chamber* was set all white plate and parcel gilt; and under the tables, in both the chambers, were set baskets with old plate, which

was not esteemed but for broken plate and old, not worthy to be occupied, and books containing the value and weight of every parcel laid by them ready to be seen; and so was also books set by all manner of stuff, containing the contents of every thing. Thus every thing being brought into good order and furnished, he gave the charge of the delivery thereof unto the king, to every officer within his office, of such stuff as they had before in charge, by indenture of every parcel; for the order of his house was such, as that every officer was charged by indenture with all such parcels as belonged to their office.

Then all things being ordered as it is before rehearsed, my lord prepared him to depart by water. And before his departing, he commanded Sir William Gascoigne, his treasurer, to see these things before remembered delivered safely to the king at his repair thither. That done, the said Sir William said unto my lord, "Sir, I am sorry for your grace, for I understand ye shall go straightway to the Tower." "Is this the good comfort and counsel," quoth my lord, "that ye can give your master in adversity? It hath been always your natural inclination to be very light of credit; and much more lighter in reporting of false news. I would ye should know, Sir William, and all other such blasphemers, that it is nothing more false than that, for I never (thanks be to God), deserved by no ways to come there under any arrest, although it hath pleased the king to take my house ready furnished for his pleasure at this time. I would all the world knew, and so I confess, to have nothing, either riches, honor, or dignity, that hath not grown of him and by him; therefore it is my very duty to surrender the same to him again as his very own, with all my heart, or else I were an unkind servant. Therefore go your ways, and give good attendance unto your charge, that nothing be embezzled." And there-

withal he made him ready to depart, with all his gentlemen and yeomen, which was no small number, and took his barge at his privy stairs, and so went by water unto Putney, where all his horses waited his coming. And at the taking of his barge there was no less than a thousand boats full of men and women of the city of London, *waffeting* up and down in Thames, expecting my lord's departing, supposing that he should have gone directly from thence to the Tower, whereat they rejoiced, and I dare be bold to say that the most part never received damage at his hands.

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When he was with all his train arrived and landed at Putney, he took his mule, and every man his horse. And setting forth, not past the length of a pair of garden butts, he espied a man come riding empost down the hill, in Putney town, demanding of his footmen who they thought it should be? And they answered again and said, that they supposed it should be Sir Harry Norris. And by and bye he came to my lord and saluted him, and said "that the king's majesty had him commended to his grace, and willed him in any wise to be of good cheer, for he was as much in his highness' favor as ever he was, and so shall be." And in token thereof, he delivered him a ring of gold, with a rich stone, which ring he knew very well, for it was always the privy token between the king and him whensoever the king would have any special matter dispatched at his hands. And said furthermore, "that the king commanded him to be of good cheer, and take no thought, for he should not lack. And although the king hath dealt with you unkindly as ye suppose, he saith that it is for no displeasure that he beareth you, but only to satisfy more the minds of some (which he knoweth be not your friends),

than for any indignation: and also ye know right well, that he is able to recompense you with twice as much as your goods amounteth unto; and all this he bade me, that I should show you, therefore, sir, take patience. And for my part, I trust to see you in better estate than ever ye were." But when he heard Master Norris rehearse all the good and comfortable words of the king, he quickly lighted from off his mule, all alone, as though he had been the youngest person amongst us, and incontinent kneeled down in the dirt upon both his knees, holding up his hands for joy. Master Norris perceiving him so quickly from his mule upon the ground, mused, and was astonied. And therewith he alighted also, and kneeled by him, embracing him in his arms, and asked him how he did, calling upon him to credit his message. "Master Norris," quoth he, "when I consider your comfortable and joyful news, I can do no less than to rejoice, for the sudden joy surmounted my memory, having no respect neither to the place or time, but thought it my very bounden duty to render thanks to God my maker and to the king my sovereign lord and master, who hath sent me such comfort in the very place where I received the same."

And talking with Master Norris upon his knees in the mire, he would have pulled off his under cap of velvet, but he could not undo the knot under his chin; wherefore with violence he rent the laces and pulled it from his head, and so kneeled bare headed. And that done, he covered again his head, and arose, and would have mounted his mule, but he could not mount again with such agility as he alighted before, where his footmen had as much ado to set him in his saddle as they could have. . . .

And with that he took Master Norris by the hand and bade him farewell. And being gone but a small distance, he returned, and called Master Norris again, and when he

was returned, he said unto him: "I am sorry," quoth he, "that I have no condign token to send to the king. But if ye would at this my request present the king with this poor Fool, I trust his highness would accept him well, for surely for a nobleman's pleasure he is worth a thousand pounds." So Master Norris took the Fool with him; with whom my lord was fain to send six of his tall yeomen, to conduct and convey the Fool to the court; for the poor Fool took on and fired so in such a rage when he saw that he must needs depart from my lord. Yet notwithstanding they conveyed him with Master Norris to the court, where the king received him most gladly.

After the departure of Master Norris with his token to the king, my lord rode straight to Asher, a house appertaining to the Bishoprick of Winchester, situate within the county of Surrey, not far from Hampton Court, where my lord and his family continued the space of three or four weeks, without beds, sheets, table cloths, cups and dishes to eat our meat, or to lie in.

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At Christmas he fell sore sick, that he was likely to die. Whereof the king being advertised, was very sorry therefore, and sent Doctor Buttes, his grace's physician, unto him, to see in what estate he was. Doctor Buttes, came unto him, and finding him very sick lying in his bed; and perceiving the danger he was in repaired again unto the king. Of whom the king demanded, saying, "How doth yonder man, have you seen him?" "Yea, sir," quoth he. "How do you like him?" quoth the king. "Forsooth, sir," quoth he, "if you will have him dead, I warrant your grace he will be dead within these four days, if he receive no comfort from you shortly, and Mistress Anne." "Marry," quoth the king, "God forbid that he should die.

I pray you, good Master Buttes, go again unto him, and do your cure upon him; for I would not lose him for twenty thousand pounds." "Then must your grace," quoth Master Buttes, "send him first some comfortable message, as shortly as is possible." "Even so will I," quoth the king, "by you. And therefore make speed to him again, and ye shall deliver him from me this ring for a token of our good will and favor towards him, (in the which ring was engraved the king's visage within a ruby, as lively counterfeit as was possible to be devised). This ring he knoweth very well; for he gave me the same; and tell him, that I am not offended with him in my heart nothing at all, and that shall he perceive, and God send him life, very shortly. Therefore bid him be of good cheer, and pluck up his heart, and take no despair. And I charge you come not from him, until ye have brought him out of all danger of death." And then spake he to Mistress Anne, saying, "Good sweetheart, I pray you at this my instance, as ye love us, to send the cardinal a token with comfortable words; and in so doing ye shall do us a loving pleasure." She being not minded to disobey the king's earnest request, whatsoever she intended in her heart towards the cardinal; took incontinent her tablet of gold hanging at her girdle, and delivered it to Master Buttes, with very gentle and comfortable words and commendations to the cardinal. . . .

After that Master Buttes had been with my lord, and delivered the king's and Mistress Anne's tokens unto him, with the most comfortable words he could devise on their behalf, whereat he rejoiced not a little, advancing him a little in his bed, and received their tokens most joyfully, thanking Master Buttes for his comfortable news and pains. . . .

After this time my lord daily amended, and so con-

tinued still at Asher until Candlemas; against which feast, the king caused to be sent him three or four cart loads of stuff, and most part thereof was locked in great standards, (except beds and kitchen-stuff), wherein was both plate and rich hangings, and chapel-stuff. Then my lord, being thus furnished, was therewith well contented; although they whom the king assigned did not deliver him so good, ne so rich stuff, as the king's pleasure was, yet was he joyous thereof, and rendered most humble thanks to the king, and to them that appointed the said stuff for him saying to us his servants, at the opening of the same stuff in the standards, the which we thought, and said, might have been better appointed, if it had pleased them that appointed it: "Nay, sirs," quoth my lord to us, "he that hath nothing is glad of somewhat, though it be never so little, and although it be not in comparison half so much and good as we had before, yet we rejoice more of this little than we did of the great abundance that we then had; and thank the king very much for the same, trusting after this to have much more. Therefore let us all rejoice, and be glad, that God and the king hath so graciously remembered to restore us to some things to maintain our estate like a noble person." . . .

WOLSEY'S DEATH

When night came that we should go to bed, my lord waxed very sick through his new disease. He said to me, "If I have not some help shortly, it will cost me my life." With that I caused one doctor Nicholas, a physician, being with the earl, [to see him.] [Doctor Nicholas] determined how he should not live past four or five days; yet notwithstanding he would have ridden with Master Kingston that same day, if the Earl of Shrewsbury had not been.

Therefore, in consideration of his informity, they caused him to tarry all that day.

And the next day he took his journey with Master Kingston and the guard. And as soon as they espied their old master in such a lamentable estate, they lamented him with weeping eyes. Whom my lord took by the hands, and divers times, by the way, as he rode, he would talk with them, sometime with one, and sometime with another; at night he was lodged at a house of the Earl of Shrewsbury's, called Harkwick Hall, very evil at ease. The next day he rode to Nottingham, and there lodged that night, more sicker, and the next day we rode to Leicester Abbey; and by the way he waxed so sick that he was divers times likely to have fallen from his mule; and being night before we came to the abbey of Leicester, where at his coming in at the gates the abbot of the place with all his convent met him with the light of many torches; whom they right honorably received with great reverence. To whom my lord said, "Father Abbot, I am come hither to leave my bones among you," whom they brought on his mule to the stairs foot of his chamber, and there alighted, and Master Kingston then took him by the arm, and led him up the stairs; who told me afterwards that he never carried so heavy a burden in all his life. And as soon as he was in his chamber, he went incontinent to his bed, very sick. This was upon Saturday at night; and there he continued sicker and sicker.

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Then was he in confession the space of an hour. And when he had ended his confession, Master Kingston bade him good-morrow (for it was about seven of the clock in the morning); and asked him how he did. "Sir," quoth he, "I tarry but the will and pleasure of God, to render

unto him my simple soul into his divine hands." "Not yet so, sir," quoth Master Kingston, "with the grace of God, ye shall live, and do very well; if ye will be of good cheer." "Master Kingston, my disease is such that I cannot live; I have had some experience in my disease, and thus it is: I have a flux with a continual fever; the nature whereof is this, that if there be no alteration with me of the same within eight days, then must either ensue excoriation of the entrails, or frenzy, or else present death; and the best thereof is death. And as I suppose, this is the eighth day: and if ye see in me no alteration, then is there no remedy (although I may live a day or twaine), but death, which is the best remedy of the three." "Nay, sir, in good faith," quoth Master Kingston, "you be in such dolor and pensiveness, doubting that thing that indeed ye need not to fear, which maketh you much worse than ye should be." "Well, well, Master Kingston," quoth he, "I see the matter against me how it is framed; but if I had served God as diligently as I have done the king, he would not have given me over in my grey hairs. Howbeit this is the just reward that I must receive for my worldly diligence and pains that I have had to do him service; only to satisfy his vain pleasure, not regarding my godly duty. Wherefore I pray you, with all my heart, to have me most humbly commended unto his royal majesty; beseeching him in my behalf to call to his most gracious remembrance all matters proceeding between him and me from the beginning of the world unto this day, and the progress of the same: and most chiefly in the weighty matter yet depending; (meaning the matter newly began between him and good Queen Katherine) then shall his conscience declare, whether I have offended him or no. He is sure a prince of a royal courage, and hath a princely heart; and rather than he will either miss

or want any part of his will or appetite, he will put the loss of one half of his realm in danger. For I assure you I have often kneeled before him in his privy chamber on my knees, the space of an hour or two, to persuade him from his will and appetite: but I could never bring to pass to dissuade him therefrom. . . .

"Master Kingston, farewell. I can no more, but wish all things to have good success. My time draweth on fast. I may not tarry with you. And forget not, I pray you, what I have said and charged you withal: for when I am dead, ye shall peradventure remember my words much better." And even with these words he began to draw his speech at length, and his tongue to fail; his eyes being set in his head, whose sight failed him. Then we began to put him in remembrance of Christ's passion; and sent for the abbot of the place to anneal him, who came with all speed, and ministered unto him all the service to the same belonging; and caused also the guard to stand by, both to hear him talk before his death, and also to witness of the same; and incontinent the clock struck eight, at which time he gave up the ghost, and thus departed he this present life. And calling to our remembrance his words, the day before, how he said that at eight of the clock we should lose our master, one of us looking upon an other, supposing that he prophesied of his departure.

Here is the end and fall of pride and arrogancy of such men, exalted by fortune to honors and high dignities; for I assure you, in his time of authority and glory, he was the haughtiest man in all his proceedings that then lived, having more respect to the worldly honor of his person than he had to his spiritual profession; wherein should be all meekness, humility, and charity; the process whereof I leave to them that be learned and seen in divine laws.

GRACE ABOUNDING TO THE CHIEF OF SINNERS

OR

A Brief Relation of the Exceeding Mercy of God in Christ, to His Poor Servant,

JOHN BUNYAN

John Bunyan, born in a tinker's family, November, 1628, at Eston near Bedford, the heart of Puritan England, was early the prey of religious terrors. He fought under Cromwell in 1645, returned home to marry in 1646, and went through extraordinary turmoils of conscience until he became convinced of God's mercy. After joining the Baptists he won power as a preacher, and at the Restoration in 1660 was thrown into Bedford jail where he remained for the greater part of twelve years because he would not promise to stop preaching. He regained freedom in 1671, finished his great allegory, *Pilgrim's Progress* in 1678, and preached through the country on his annual circuit from Bedford to London. He died in 1688. His *Grace Abounding* appeared in 1666; his *Life and Death of Mr. Badman*, in 1680; and his *Holy War* in 1682.

In this my relation of the merciful working of God upon my soul, it will not be amiss, if, in the first place, I do, in a few words, give you a hint of my pedigree, and manner of bringing up; that thereby the goodness and bounty of God towards me may be the more advanced and magnified before the sons of men.

For my descent then, it was, as is well known by many, of a low and inconsiderable generation; my father's house

being of that rank that is meanest and most despised of all the families in the land. Wherefore I have not here, as others, to boast of noble blood, or of a high-born state, according to the flesh; though, all things considered, I magnify the heavenly Majesty, for that by this door he brought me into his world, to partake of the grace and life that is in Christ by the gospel.

But yet, notwithstanding the meanness and inconsiderableness of my parents, it pleased God to put it into their hearts to put me to school, to learn both to read and write; the which I also attained, according to the rate of other poor men's children; though, to my shame I confess, I did soon lose that little I learnt even almost utterly, and that long before the Lord did work his gracious work of conversion upon my soul.

As for my own natural life, for the time that I was without God in the world, it was indeed according to the course of this world, and "the spirit that now worketh in the children of disobedience" (Eph. 2:2, 3). It was my delight to be "taken captive by the devil at his will" (II Tim. 2:26), being filled with all unrighteousness: the which did also so strongly work and put forth itself, both in my heart and life, and that from a child, that I had but few equals, especially considering my years, which were tender, being few, both for cursing, swearing, lying, and blaspheming the holy name of God.

Yea, so settled and rooted was I in these things, that they became as a second nature to me; the which, as I also have with soberness considered since, did so offend the Lord, that even in my childhood he did scare and affright me with fearful dreams, and did terrify me with dreadful visions; for often, after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehensions of devils and wicked spirits,

who still, as I then thought, labored to draw me away with them, of which I could never be rid.

Also I should at these years be greatly afflicted and troubled with the thoughts of the fearful torments of hell fire; still fearing that it would be my lot to be found at last among those devils and hellish fiends, who are there bound down with the chains and bonds of eternal darkness, "unto the judgment of the great day."

These things, I say, when I was but a child about nine or ten years old, did so distress my soul, that when in the midst of my many sports and childish vanities, amidst my vain companions, I was often much cast down and afflicted in my mind therewith, yet could I not let go my sins. Yea, I was also then so overcome with despair of life and heaven, that I should often wish either that there had been no hell, or that I had been a devil—supposing they were only tormentors; that if it must needs be that I indeed went thither, I might be rather a tormentor, than be tormented myself.

A while after, these terrible dreams did leave me, which also I soon forgot; for my pleasures did quickly cut off the remembrance of them, as if they had never been: wherefore, with more greediness, according to the strength of nature, I did still let loose the reins of my lusts, and delighted in all transgression against the law of God: so that, until I came to the state of marriage, I was the very ringleader of all the youth that kept my company, into all manner of vice and ungodliness.

Yea, such prevalency had the lusts and fruits of the flesh in this poor soul of mine, that had not a miracle of precious grace prevented, I had not only perished by the stroke of eternal justice, but had also laid myself open, even to the stroke of those laws, which bring some to disgrace and open shame before the face of the world.

In these days, the thoughts of religion were very grievous to me! I could neither endure it myself, nor that any other should; so that, when I have seen some read in those books that concerned Christian piety, it would be as it were a prison to me. Then I said unto God, "Depart from me, for I desire not the knowledge of thy ways" (Job 21:14, 15). I was now void of all good consideration, heaven and hell were both out of sight and mind; and as for saving and damning, they were least in my thoughts. O Lord, thou knowest my life, and my ways were not hid from thee.

But this I well remember, that though I could myself sin with the greatest delight and ease, and also take pleasure in the vileness of my companions; yet, even then, if I have at any time seen wicked things, by those who professed goodness, it would make my spirit tremble. As once, above all the rest, when I was in my height of vanity, yet hearing one to swear that was reckoned for a religious man, it had so great a stroke upon my spirit, that it made my heart ache.

But God did not utterly leave me, but followed me still, not now with convictions, but judgments; yet such as were mixed with mercy. For once I fell into a creek of the sea, and hardly escaped drowning. Another time I fell out of a boat into Bedford river, but mercy yet preserved me alive. Besides, another time, being in the field with one of my companions, it chanced that an adder passed over the highway; so I, having a stick in my hand, struck her over the back; and having stunned her, I forced open her mouth with my stick, and plucked her sting out with my fingers; by which act, had not God been merciful to me, I might, by my desperateness, have brought myself to mine end.

This also have I taken notice of with thanksgiving;

when I was a soldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the company desired to go in my room; to which, when I had consented, he took my place; and coming to the siege, as he stood sentinel, he was shot into the head with a musket bullet, and died.

Here, as I said, were judgments and mercy, but neither of them did awaken my soul to righteousness; wherefore I sinned still, and grew more and more rebellious against God, and careless of mine own salvation.

Presently after this, I changed my condition into a married state, and my mercy was to light upon a wife whose father was counted godly. This woman and I, though we came together as poor as poor might be, not having so much household stuff as a dish or spoon betwixt us both, yet this she had for her part, *The Plain Man's Pathway to Heaven*, and *The Practice of Piety*, which her father had left her when he died. In these two books I should sometimes read with her, wherein I also found some things that were somewhat pleasing to me; but all this while I met with no conviction. She also would be often telling of me what a godly man her father was, and how he would reprove and correct vice, both in his house, and amongst his neighbors; what a strict and holy life he lived in his day, both in word and deed.

Wherefore these books with this relation, though they did not reach my heart, to awaken it about my sad and sinful state, yet they did beget within me some desires to religion: so that, because I knew no better, I fell in very eagerly with the religion of the times; to wit, to go to church twice a day, and that too with the foremost; and there should very devoutly, both say and sing as others did, yet retaining my wicked life; but withal, I was so overrun with a spirit of superstition, that I adored, and

that with great devotion, even all things, both the high place, priest, clerk, vestments, service, and what else belonging to the church; counting all things holy that were therein contained, and especially the priest and clerk most happy, and without doubt, greatly blessed, because they were the servants, as I then thought, of God, and were principal in the holy temple, to do his work therein.

This conceit grew so strong in little time upon my spirit, that had I but seen a priest, though never so sordid and debauched in his life, I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought for the love I did bear unto them, supposing they were the ministers of God, I could have lain down at their feet, and have been trampled upon by them; their name, their garb, and work, did so intoxicate and bewitch me.

After I had been thus for some considerable time, another thought came in my mind; and that was, whether we were of the Israelites, or no? For finding in the Scriptures that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy. Now again, I found within me a great longing to be resolved about this question, but could not tell how I should. At last I asked my father of it; who told me, No, we were not. Wherefore then I fell in my spirit as to the hopes of that, and so remained.

But all this while, I was not sensible of the danger and evil of sin; I was kept from considering that sin would damn me, what religion soever I followed, unless I was found in Christ. Nay, I never thought of him, nor whether there was such an one, or no. Thus man, while blind, doth wander, but wearieth himself with vanity, for he knoweth not the way to the city of God (Eccles. 10:15).

But one day, amongst all the sermons our parson made, his subject was, to treat of the Sabbath-day, and of the

evil of breaking that, either with labor, sports, or otherwise. Now I was, notwithstanding my religion, one that took much delight in all manner of vice, and especially that was the day that I did solace myself therewith, wherefore I fell in my conscience under his sermon, thinking and believing that he made that sermon on purpose to show me my evil doing; and at that time I felt what guilt was, though never before that I can remember; but then I was, for the present, greatly loaden therewith, and so went home when the sermon was ended, with a great burden upon my spirit.

This, for that instant, did benumb the sinews of my best delights, and did imbitter my former pleasures to me; but behold, it lasted not, for before I had well dined, the trouble began to go off my mind, and my heart returned to its old course: but oh! how glad was I, that this trouble was gone from me, and that the fire was put out, that I might sin again without control! Wherefore, when I had satisfied nature with my food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight.

But the same day, as I was in the midst of a game at Cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell? At this I was put to an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was, as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these and other my ungodly practices.

I had no sooner thus conceived in my mind, but sud-

denly this conclusion was fastened on my spirit, for the former hint did set my sins again before my face, that I had been a great and grievous sinner, and that it was now too late for me to look after heaven; for Christ would not forgive me, nor pardon my transgressions. Then I fell to musing upon this also; and while I was thinking on it, and fearing lest it should be so, I felt my heart sink in despair, concluding it was too late; and therefore I resolved in my mind I would go on in sin: for, thought I, if the case be thus, my state is surely miserable; miserable if I leave my sins, and but miserable if I follow them; I can but be damned, and if I must be so, I had as good be damned for many sins as to be damned for few.

Thus I stood in the midst of my play, before all that then were present; but yet I told them nothing: but I say, I having made this conclusion, I returned desperately to my sport again; and I well remember, that presently this kind of despair did so possess my soul, that I was persuaded I could never attain to other comfort than what I should get in sin; for heaven was gone already, so that on that I must not think; wherefore I found within me a great desire to take my fill of sin, still studying what sin was yet to be committed, that I might taste the sweetness of it; and I made as much haste as I could to fill my belly with its delicates, lest I should die before I had my desire; for that I feared greatly. In these things, I protest before God, I lie not, neither do I feign this sort of speech; these were really, strongly, and with all my heart, my desires; the good Lord, whose mercy is unsearchable, forgive me my transgressions.

And I am very confident that this temptation of the devil is more usual amongst poor creatures than many are aware of, even to overrun their spirits with a scurvy and seared frame of heart, and benumbing of conscience; which

frame, he stilly and slily supplieth with such despair, that though not much guilt attendeth souls, yet they continually have a secret conclusion within them that there is no hopes for them; for they have loved sins, "therefore after them they will go" (Jer. 2:25; and 18:12).

Now therefore I went on in sin with great greediness of mind, still grudging that I could not be so satisfied with it as I would. This did continue with me about a month, or more; but one day, as I was standing at a neighbor's shop-window, and there cursing and swearing, and playing the madman, after my wonted manner, there sat within the woman of the house, and heard me, who, though she was a very loose and ungodly wretch, yet protested that I swore and cursed at that most fearful rate, that she was made to tremble to hear me; and told me further, that I was the ungodliest fellow for swearing that ever she heard in all her life; and that I, by thus doing, was able to spoil all the youth in the whole town, if they came but in my company.

After this reproof I was silenced, and put to secret shame, and that too, as I thought, before the God of heaven; wherefore, while I stood there, and hanging down my head, I wished with all my heart that I might be a little child again, that my father might learn me to speak without this wicked way of swearing; for, thought I, I am so accustomed to it, that it is in vain for me to think of a reformation, for I thought it could never be.

But how it came to pass, I know not; I did from this time forward so leave my swearing, that it was a great wonder to myself to observe it; and whereas before, I knew not how to speak unless I put an oath before, and another behind, to make my words have authority; now, I could, without it, speak better, and with more pleasantness, than ever I could before. All this while I knew not Jesus Christ, neither did I leave my sports and play.

But quickly after this, I fell in company with one poor man that made profession of religion; who, as I then thought, did talk pleasantly of the Scriptures, and of the matters of religion; wherefore, falling into some love and liking to what he said, I betook me to my Bible, and began to take great pleasure in reading, but especially with the historical part thereof; for, as for Paul's epistles, and Scriptures, I could not away with them, being as yet ignorant, either of the corruptions of my nature, or of the want and worth of Jesus Christ to save me.

Wherefore I fell to some outward reformation, both in my words and life, and did set the commandments before me for my way to heaven; which commandments I also did strive to keep, and, as I thought, did keep them pretty well sometimes, and then I should have comfort; yet now and then should break one, and so afflict my conscience; but then I should repent, and say I was sorry for it, and promise God to do better next time, and there get help again, for then I thought I pleased God as well as any man in England.

Thus I continued about a year; all which time our neighbors did take me to be a very godly man, a new and religious man, and did marvel much to see such a great and famous alteration in my life and manners; and, indeed, so it was, though yet I knew not Christ, nor grace, nor faith, nor hope; and, truly, as I have well seen since, had I then died, my state had been most fearful.

But, I say, my neighbors were amazed at this my great conversion from prodigious profaneness to something like a moral life; and, truly, so they well might; for this my conversion was as great as for Tom of Bedlam to become a sober man. Now, therefore, they began to praise, to commend, and to speak well of me, both to my face, and behind my back. Now I was, as they said, become godly; now I

was become a right honest man. But, oh! when I understood that these were their words and opinions of me, it pleased me mighty well. For though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly, I was proud of my godliness, and, indeed, I did all I did, either to be seen of, or to be well spoken of, by men. And thus I continued for about a twelvemonth or more.

Now, you must know that before this I had taken much delight in ringing, but my conscience beginning to be tender, I thought such practice was but vain, and therefore forced myself to leave it, yet my mind hankered; wherefore I should go to the steeple house, and look on it, though I durst not ring. But I thought this did not become religion neither, yet I forced myself, and would look on still; but quickly after, I began to think How, if one of the bells should fall? Then I chose to stand under a main beam, that lay overthwart the steeple from side to side thinking there I might stand sure, but then I should think again, should the bell fall with a swing, it might first hit the wall, and then rebounding upon me, might kill me for all this beam. This made me stand in the steeple door; and now, thought I, I am safe enough; for, if a bell should then fall, I can slip out behind these thick walls, and so be preserved notwithstanding.

So, after this, I would yet go to see them ring, but would not go further than the steeple door; but then it came into my head How, if the steeple itself should fall? And this thought, it may fall for aught I know, when I stood and looked on, did continually so shake my mind, that I durst not stand at the steeple door any longer, but was forced to flee, for fear the steeple should fall upon my head.

Another thing was my dancing; I was a full year before I could quite leave that; but all this while, when I thought I

kept this or that commandment, or did, by word or deed, anything that I thought was good, I had great peace in my conscience; and should think with myself, God cannot choose but be now pleased with me; yea, to relate it in mine own way, I thought no man in England could please God better than I.

But poor wretch as I was, I was all this while ignorant of Jesus Christ, and going about to establish my own righteousness; and had perished therein, had not God, in mercy showed me more of my state by nature.

But upon a day, the good providence of God did cast me to Bedford, to work on my calling and in one of the streets of that town, I came where there were three or four poor women sitting at a door in the sun, and talking about the things of God; and being now willing to hear them discourse, I drew near to hear what they said, for I was now a brisk talker also myself in the matters of religion, but I may say, I heard, but I understood not; for they were far above, out of my reach; for their talk was about a new birth, the work of God on their hearts, also how they were convinced of their miserable state by nature; they talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil. Moreover, they reasoned of the suggestions and temptations of Satan in particular; and told to each other by which they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, of their unbelief; and did contemn, slight, and abhor their own righteousness, as filthy and insufficient to do them any good.

And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they

said, that they were to me as if they had found a new world, as if they were people that dwelt alone, and were not to be reckoned amongst their neighbors (Num. 23:9).

At this I felt my own heart began to shake, as mistrusting my condition to be naught; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind, neither knew I the comfort of the Word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted, etc.

Thus, therefore, when I had heard and considered what they said, I left them, and went about my employment again, but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such an one.

Therefore I should often make it my business to be going again and again into the company of these poor people, for I could not stay away; and the more I went amongst them, the more I did question my condition; and as I still do remember, presently I found two things within me, at which I did sometimes marvel, especially considering what a blind, ignorant, sordid, and ungodly wretch but just before I was; the one was a very great softness and tenderness of heart, which caused me to fall under the conviction of what by Scripture they asserted; and the other was a great bending in my mind to a continual meditating on them, and on all other good things which at any time I heard or read of.

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About this time, the state and happiness of these poor people at Bedford was thus, in a kind of vision, presented to me. I saw, as if they were set on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds. Methought, also, betwixt me and them, I saw a wall that did compass about this mountain; now, through this wall my soul did greatly desire to pass; concluding, that if I could, I would go even into the very midst of them, and there also comfort myself with the heat of their sun.

About this wall I thought myself to go again and again, still prying as I went, to see if I could find some way or passage by which I might enter therein; but none could I find for some time. At the last, I saw, as it were, a narrow gap, like a little doorway in the wall, through which I attempted to pass; but the passage being very strait and narrow, I made many efforts to get in, but all in vain, even until I was well-nigh quite beat out, by striving to get in; at last, with great striving, methought I at first did get in my head, and after that, by a sidling striving, my shoulders, and my whole body; then was I exceeding glad, and went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

Now, this mountain and wall, etc., was made out to me —the mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on them that were therein; the wall, I thought, was the Word, that did make separation between the Christians and the world; and the gap which was in this wall, I thought, was Jesus Christ, who is the way to God the Father (John 14:6; Matt. 7:14). But forasmuch as the passage was wonderful narrow, even so narrow that I

could not, but with great difficulty, enter in thereat, it showed me that none could enter into life but those that were in downright earnest, and unless also they left this wicked world behind them; for here was only room for body and soul, but not for body and soul and sin.

This resemblance abode upon my spirit many days; all which time I saw myself in a forlorn and sad condition, but yet was provoked to a vehement hunger and desire to be one of that number that did sit in the sunshine. Now also I should pray wherever I was, whether at home or abroad, in house or field, and should also often, with lifting up of heart, sing that of the Fifty-first Psalm, O Lord, consider my distress; for as yet I knew not where I was.

Neither as yet could I attain to any considerable persuasion that I had faith in Christ; but instead of having satisfaction, here I began to find my soul to be assaulted with fresh doubts about my future happiness; especially with such as these, Whether I was elected? But how if the day of grace should now be past and gone? . . .

Here, again, I was at a very great stand, not knowing what to do, fearing I was not called; for, thought I, if I be not called, what then can do me good? None but those who are effectually called inherit the kingdom of heaven. But oh! how I now loved those words that spake of a Christian's calling! as when the Lord said to one, "Follow me," and to another, "Come after me." And oh! thought I, that he would say so to me too, how gladly would I run after him!

I cannot now express with what longings and breakings in my soul I cried to Christ to call me. Thus I continued for a time, all on a flame to be converted to Jesus Christ; and did also see at that day, such glory in a converted state, that I could not be contented without a share therein. Gold! could it have been gotten for gold, what

could I have given for it! had I had a whole world, it had all gone ten thousand times over for this, that my soul might have been in a converted state.

How lovely now was everyone in my eyes that I thought to be converted men and women! they shone, they walked like a people that carried the broad seal of heaven about them. Oh! I saw the lot was fallen to them in pleasant places, and they had a goodly heritage (Ps. 16). But that which made me sick was that of Christ, in Mark, He went up into a mountain and called to him whom he would, and they came unto him (Mark 3:13).

This Scripture made me faint and fear, yet it kindled fire in my soul. That which made me fear was this, lest Christ should have no liking to me, for he called "whom he would." But oh! the glory that I saw in that condition did still so engage my heart that I could seldom read of any that Christ did call but I presently wished, Would I had been in their clothes; would I had been born Peter; would I had been born John; or would I had been by and had heard him when he called them, how would I have cried, O Lord, call me also. But oh! I feared He would not call me. . . .

I remember that one day, as I was traveling into the country and musing on the wickedness and blasphemy of my heart, and considering of the enmity that was in me to God, that Scripture came in my mind, He hath "made peace through the blood of his cross" (Col. 1:20). By which I was made to see, both again, and again, that day, that God and my soul were friends by this blood; yea, I saw that the justice of God and my sinful soul could embrace and kiss each other through this blood. This was a good day to me; I hope I shall not forget it.

At another time, as I sat by the fire in my house, and musing on my wretchedness, the Lord made that also a

precious word unto me, "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver those who, through the fear of death, were all their life subject to bondage" (Heb. 2:14, 15). I thought that the glory of those words was then so weighty on me that I was, both once and twice, ready to swoon as I sat; yet not with grief and trouble, but with solid joy and peace.

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Only this, as I said before I will say unto you again, that in general he was pleased to take this course with me; first, to suffer me to be afflicted with temptation concerning them, and then reveal them to me: as sometimes I should lie under great guilt for sin, even crushed to the ground therewith, and then the Lord would show me the death of Christ; yea, and so sprinkle my conscience with his blood, that I should find, and that before I was aware, that in that conscience where but just now did reign and rage the law, even there would rest and abide the peace and love of God through Christ.

Now had I an evidence, as I thought, of my salvation from heaven, with many golden seals thereon, all hanging in my sight; now could I remember this manifestation and the other discovery of grace, with comfort; and should often long and desire that the last day were come, that I might forever be inflamed with the sight, and joy, and communion of Him whose head was crowned with thorns, whose face was spit on, and body broken, and soul made an offering for my sins: for whereas, before, I lay continually trembling at the mouth of hell, now methought I was got so far therefrom that I could not, when I looked back, scarce discern it; and, oh! thought I, that I were

fourscore years old now, that I might die quickly, that my soul might be gone to rest.

But before I had got thus far out of these my temptations, I did greatly long to see some ancient godly man's experience, who had writ some hundreds of years before I was born; for those who had writ in our days, I thought, but I desire them now to pardon me, that they had writ only that which others felt, or else had, through the strength of their wits and parts, studied to answer such objections as they perceived others were perplexed with, without going down themselves into the deep. Well, after many such longings in my mind, the God in whose hands are all our days and ways, did cast into my hand, one day, a book of Martin Luther; it was his comment on the Galatians—it also was so old that it was ready to fall piece from piece if I did but turn it over. Now I was pleased much that such an old book had fallen into my hands; the which, when I had but a little way perused, I found my condition, in his experience, so largely and profoundly handled, as if his book had been written out of my heart. This made me marvel; for thus thought I This man could not know anything of the state of Christians now, but must needs write and speak the experience of former days.

Besides, he doth most gravely, also, in that book, debate of the rise of these temptations, namely, blasphemy, desperation, and the like; showing that the law of Moses as well as the devil, death, and hell hath a very great hand therein, the which, at first, was very strange to me; but considering and watching, I found it so indeed. But of particulars here I intend nothing; only this, methinks, I must let fall before all men, I do prefer this book of Martin Luther upon the Galatians, excepting the Holy Bible, before all the books that ever I have seen, as most fit for a wounded conscience. . . .

But one morning, when I was again at prayer, and trembling under the fear of this, that no word of God could help me, that piece of a sentence darted in upon me, "My grace is sufficient." At this methought I felt some stay, as if there might be hopes. But, oh, how good a thing it is for God to send his word! For about a fortnight before I was looking on this very place, and then I thought it could not come near my soul with comfort, therefore I threw down my book in a pet. Then I thought it was not large enough for me; no, not large enough; but now, it was as if it had arms of grace so wide that it could not only enclose me, but many more such as I besides.

By these words I was sustained, yet not without exceeding conflicts, for the space of seven or eight weeks; for my peace would be in and out, sometimes twenty times a day; comfort now, and trouble presently; peace now, and before I could go a furlong as full of fear and guilt as ever heart could hold; and this was not only now and then, but my whole seven weeks' experience; for this about the sufficiency of grace, and that of Esau's parting with his birthright, would be like a pair of scales within my mind, sometimes one end would be uppermost, and sometimes again the other; according to which would be my peace or trouble. . . .

And I remember one day, as I was in diverse frames of spirit, and considering that these frames were still according to the nature of the several Scriptures that came in upon my mind; if this of grace, then was I quiet; but if that of Esau, then tormented; Lord, thought I, if both these Scriptures would meet in my heart at once, I wonder which of them would get the better of me. So methought I had a longing mind that they might come both together upon me; yea, I desired of God they might.

Well, about two or three days after, so they did indeed;

they bolted both upon me at a time, and did work and struggle strangely in me for a while; at last, that about Esau's birthright began to wax weak, and withdraw, and vanish; and this about the sufficiency of grace prevailed with peace and joy. And as I was in a muse about this thing, that Scripture came home upon me, "Mercy rejoiceth against judgment" (Jas. 2:13).

This was a wonderment to me; yet truly I am apt to think it was of God; for the word of the law and wrath must give place to the word of life and grace; because, though the word of condemnation be glorious, yet the word of life and salvation doth far exceed in glory (II Cor. 3:8–12; Mark 9:5–7). Also, that Moses and Elias must both vanish, and leave Christ and his saints alone.

This Scripture did also most sweetly visit my soul, "And him that cometh to me I will in no wise cast out" (John 6:37). Oh, the comfort that I have had from this word, "in no wise!" as who should say, by no means, for no thing; whatever he hath done. But Satan would greatly labor to pull this promise from me, telling of me that Christ did not mean me, and such as I, but sinners of a lower rank, that had not done as I had done. But I should answer him again, Satan, here is in this word no such exception; but "him that comes," *him*, any him; "him that cometh to me I will in no wise cast out." And this I well remember still, that of all the sleights that Satan used to take this Scripture from me, yet he never did so much as put this question, But do you come aright? And I have thought the reason was, because he thought I knew full well what coming aright was; for I saw that to come aright was to come as I was, a vile and ungodly sinner, and to cast myself at the feet of mercy, condemning myself for sin. If ever Satan and I did strive for any word of Christ; he at one end and I at the other. Oh, what work

did we make! It was for this in John, I say, that we did so tug and strive; he pulled and I pulled; but, God be praised, I got the better of him, I got some sweetness from it.

. . . . . .

But one day, as I was passing in the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, Thy righteousness is in heaven; and methought withal, I saw, with the eyes of my soul, Jesus Christ at God's right hand; there, I say, was my righteousness; so that wherever I was, or whatever I was a-doing, God could not say of me, He wants my righteousness, for that was just before him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ himself, the same yesterday, and today, and forever (Heb. 13:8).

Now did my chains fall off my legs indeed; I was loosed from my affliction and irons, my temptations also fled away; so that, from that time, those dreadful Scriptures of God left off to trouble me; now went I also home rejoicing, for the grace and love of God. So when I came home, I looked to see if I could find that sentence, Thy righteousness is in heaven; but could not find such a saying, wherefore my heart began to sink again, only that was brought to my remembrance (I Cor. 1:30), "He is made unto us, of God, wisdom, righteousness, sanctification, and redemption." By this word I saw the other sentences true.

For by this Scripture, I saw that the man Christ Jesus, as he is distinct from us, as touching his bodily presence, so he is our righteousness and sanctification before God. Here, therefore, I lived for some time, very sweetly at peace with God through Christ; Oh, methought, Christ!

Christ! there was nothing but Christ that was before my eyes, I was not now only for looking upon this and the other benefits of Christ apart, as of his blood, burial, or resurrection, but considered him as a whole, Christ! As he in whom all these, and all other his virtues, relations, offices, and operations met together, and that as he sat on the right hand of God in heaven.

'Twas glorious to me to see His exaltation, and the worth and prevalency of all His benefits, and that because of this now I could look from myself to Him, and should reckon that all those graces of God that now were green in me were yet but like those cracked groats and fourpence-halfpennies that rich men carry in their purses, when their gold is in their trunks at home! Oh, I saw my gold was in my trunk at home! In Christ, my Lord and Savior! Now Christ was all; all my wisdom, all my righteousness, all my sanctification, and all my redemption.

Further, the Lord did also lead me into the mystery of union with the son of God, that I was joined to him, that I was flesh of his flesh, and bone of his bone, and now was that a sweet word to me in Eph. 5:40. By this also was my faith in him, as my righteousness, the more confirmed in me; for if he and I were one, then his righteousness was mine, His merits mine, his victory also mine. Now could I see myself in heaven and earth at once; in heaven by my Christ, by my head, by my righteousness and life, though on earth by my body or person.

Now I saw Christ Jesus was looked on of God, and should also be looked upon by us, as that common or public person, in whom all the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by him, rose from the dead by him, got the victory over sin, death, the devil, and hell, by him; when he died, we died; and so of his resurrection. "Thy dead men shall

live, together with my dead body shall they arise," saith He (Is. 26:19). And again, "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight" (Hos. 6:2); which is now fulfilled by the sitting down of the Son of Man on the right hand of the Majesty in the heavens, according to that to the Ephesians, He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6).

Ah, these blessed considerations and Scriptures, with many other of a like nature, were in those days made to spangle in mine eyes, so that I have cause to say, "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness" (Ps. 150: 1, 2).

. . . . . .

At another time, though just before I was pretty well and savory in my spirit, yet suddenly there fell upon me a great cloud of darkness, which did so hide from me the things of God and Christ, that I was as if I had never seen or known them in my life; I was also so overrun in my soul, with a senseless, heartless frame of spirit, that I could not feel my soul to move or stir after grace and life by Christ; I was as if my loins were broken, or as if my hands and feet had been tied or bound with chains. At this time also I felt some weakness to seize upon my outward man, which made still the other affliction the more heavy and uncomfortable to me.

After I had been in this condition some three or four days, as I was sitting by the fire, I suddenly felt this word to sound in my heart, I must go to Jesus; at this my former darkness and atheism fled away, and the blessed things of heaven were set within my view. While I was on this

sudden thus overtaken with surprise, Wife, said I, is there ever such a Scripture, I must go to Jesus? She said she could not tell, therefore I sat musing still to see if I could remember such a place; I had not sat above two or three minutes but that came bolting in upon me, "And to an innumerable company of angels," and withal, Hebrews the twelfth, about the mount Sion, was set before mine eyes (ver. 22–4).

Then with joy I told my wife, O now I know, I know! But that night was a good night to me, I never had but few better; I longed for the company of some of God's people that I might have imparted unto them what God had showed me. Christ was a precious Christ to my soul that night; I could scarce lie in my bed for joy, and peace, and triumph, through Christ; this great glory did not continue upon me until morning, yet that twelfth of the author to the Hebrews (ver. 22–4) was a blessed Scripture to me for many days together after this.

The words are these, "Ye are come to mount Sion, to the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Through this blessed sentence the Lord led me over and over, first to this word, and then to that, and showed me wonderful glory in every one of them. These words also have oft since this time been great refreshment to my spirit. Blessed be God for having mercy on me.

THE DIARY OF SAMUEL PEPYS

Samuel Pepys, born in the family of a London tailor in 1633, was educated at St. Paul's School and Magdalen College, Cambridge. In 1656 he acted as clerk of the privy seal, and in 1665 as surveyor-general. He was committed to the Tower on a charge of complicity in the Popish Plot and deprived of his offices in 1679, but in 1686 was made secretary of the Admiralty, a position he subsequently lost in the Revolution of 1688. After this he lived in retirement. His diary, written in cipher, remained at Cambridge until 1825 when it was deciphered by John Smith and edited by Lord Braybrooke. Bright's enlarged edition was issued in 1875–9, and the whole diary, with the exception of a few unprintable passages, was published in 1893 by H. B. Wheatley.

8TH (MARCH, 1659–60). At the Dog Tavern, Captain Philip Holland, with whom I advised how to make some advantage of my Lord's going to sea, told me to have five or six servants entered on board as dead men, and I to give them what wages I pleased and so their pay to be mine; he also urged me to take the secretary's place that my Lord did proffer me.

8th (Lord's day) (April, 1660). The lieutenant and I looked through his glass at two good merchantmen and at the women on board them, being pretty handsome.

18th (August). Towards Westminster by water. I landed my wife at Whitefriars with £5 to buy her a petticoat, and my father persuaded her to buy a most fine cloth of 26s. a yard and a rich lace, that the petticoat will come to £5; but she doing it very innocently, I could not be angry.

25th (September). I did send for a cup of tea, a China drink, of which I never had drank before.

7th (October) (Lord's Day). To Whitehall on foot, calling at my father's to change my long black cloak for a short one, long cloaks being not quite out; but he being gone to church, I could not get one. I heard Dr. Spurstow preach before the King a poor dry sermon; but a very good anthem of Captain Cooke's afterwards. To my Lord's, and dined with him; he all dinner-time talking French to me and telling me the story how the Duke of York hath got my Lord Chancellor's daughter with child and that she do lay it to him and that for certain he did promise her marriage and had signed it with his blood but that he by stealth had got the paper out of her cabinet. And that the King would have him to marry her, but that he will not.

13th. I went out to Charing Cross to see Major-General Harrison hanged, drawn, and quartered; which was done there, he looking as cheerful as any man could do in that condition. He was presently cut down, and his head and heart shown to the people, at which there was great shouts of joy. It is said that he said that he was sure to come shortly at the right hand of Christ to judge them that now had judged him; and that his wife do expect his coming again. Thus it was my chance to see the King beheaded at Whitehall and to see the first blood shed in revenge for the King at Charing Cross. Setting up shelves in my study.

20th. I dined with my Lord and Lady; he was very merry and did talk very high how he would have a French cook and a master of his horse and his lady and child to wear black patches; which methought was strange; but he is become a perfect courtier; and, among other things, my Lady saying that she could get a good merchant for

her daughter Jem, he answered that he would rather see her with a pedlar's pack at her back, so she married a gentleman, than she should marry a citizen. This afternoon, going through London, and calling at Crowe's, the upholsterer's, in Saint Bartholomew's, I saw the limbs of some of our new traitors set upon Aldersgate, which was a sad sight to see; and a bloody week this and the last have been, there being ten hanged, drawn, and quartered.

21st (Lord's day). George Vines carried me up to the top of his turret, where there is Cooke's head set up for a traitor, and Harrison's set up on the other side of Westminster Hall. Here I could see them plainly, as also a very fair prospect about London.

12th (November). My father and I discoursed seriously about my sister's coming to live with me, and yet I am much afraid of her ill nature. I told her plainly my mind was to have her come not as a sister but as a servant, which she promised me that she would, and with many thanks did weep for joy.

22nd. Mr. Fox come in presently and did receive us with a great deal of respect; and then did take my wife and I to the Queen's presence-chamber, where he got my wife placed behind the Queen's chair, and the two Princesses come to dinner. The Queen, a very little, plain old woman, and nothing more in her presence in any respect nor garb than any ordinary woman. The Princess of Orange I had often seen before. The Princess Henrietta is very pretty, but much below my expectation; and her dressing of herself with her hair frizzed short up to her ears did make her seem so much the less to me. But my wife standing near her with two or three black patches on and well dressed, did seem to me much handsomer than she.

4th (December). This day the Parliament voted that the bodies of Oliver, Ireton, Bradshaw, and Thomas Pride

should be taken up out of their graves in the Abbey and drawn to the gallows and there hanged and buried under it. Which, methinks, do trouble me that a man of so great courage as he was should have that dishonor, though otherwise he might deserve it enough.

10th (April, 1661). Here we had, for my sake, two fiddles, the one a bass viol, on which he that played, played well some lyra lessons, but both together made the worst music that ever I heard. We had a fine collation, but I took little pleasure in that for the illness of the music and for the intentness of my mind upon Mrs. Rebecca Allen. After we had done eating, the ladies went to dance, and among the men we had I was forced to dance, too; and did make an ugly shift. Mrs. R. Allen danced very well and seems the best humored woman that ever I saw. About nine o'clock Sir William and my Lady went home, and we continued dancing an hour or two, and so broke up very pleasant and merry, and so walked home, I leading Mrs. Rebecca, who seemed, I know not why, in that and other things to be desirous of my favors, and would in all things show me respects. Going home, she would needs have me sing, and I did pretty well and was highly esteemed by them. So to Captain Allen's—where we was last night and heard him play on the harpsichord, and I found him to be a perfect good musician—and there, having no mind to leave Mrs. Rebecca, I did what with talk and singing (her father and I), Mrs. Turner and I stayed there till two o'clock in the morning, and was most exceeding merry, and I had the opportunity of kissing Mrs. Rebecca very often.

23rd. About four I rose and got to the Abbey, where I followed Sir J. Denham, the surveyor, with some company he was leading in. And with much ado, by the favor of Mr. Cooper, his man, did get up into a great scaffold

across the north end of the Abbey, where with a great deal of patience I sat from past four till eleven before the King came in. And a great pleasure it was to see the Abbey raised in the middle, all covered with red, and a throne—that is, a chair—and footstool on the top of it; and all the officers of all kinds, so much as the very fiddlers, in red vests. At last comes in the Dean and prebendaries of Westminster, with the bishops, many of them in cloth of gold copes, and after them the nobility, all in their Parliament robes, which was a most magnificent sight. Then the Duke and the King with a sceptre, carried by my Lord Sandwich, and sword and wand before him and the crown too. The King in his robes, bare-headed, which was very fine. And after all had placed themselves, there was a sermon and the service; and then in the quire at the high altar, the King passed through all the ceremonies of the Coronation, which to my great grief I and most in the Abbey could not see. The crown being put upon his head, a great shout begun, and he come forth to the throne, and there passed through more ceremonies: as taking the oath, and having things read to him by the Bishop; and his lords—who put on their caps as soon as the King put on his crown—and bishops come, and kneeled before him. And three times the King-at-Arms went to the three open places on the scaffold and proclaimed that if anyone could show any reason why Charles Stuart should not be King of England, that now he should come and speak. And a general pardon also was read by the Lord Chancellor, and medals flung up and down by my Lord Cornwallis, of silver, but I could not come by any. But so great a noise that I could make but little of the music; and indeed, it was lost to everybody. I went out a little while before the King had done all his ceremonies, and went round the Abbey to Westminster Hall, all the way within the rails,

and 10,000 people with the ground covered with blue cloth, and scaffolds all the way. Into the hall I got, where it was very fine with hangings and scaffolds one upon another full of brave ladies; and my wife in one little one, on the right hand. Here I stayed walking up and down, and at last upon one of the side stalls I stood and saw the King come in with all the persons but the soldiers that were yesterday in the cavalcade; and a most pleasant sight it was to see them in their several robes. And the King come in with his crown on and his sceptre in his hand, under a canopy borne up by six silver staves, carried by Barons of the Cinque Ports, and little bells at every end. And after a long time, he got up to the farther end, and all set themselves down at their several tables; and that was also a brave sight. And the King's first course carried up by the Knights of the Bath. And many fine ceremonies there was of the heralds leading up people before him, and bowing; and my Lord of Albemarle's going to the kitchen and eating a bit of the first dish that was to go to the King's table. But, above all, was these three lords, Northumberland and Suffolk and the Duke of Ormond, coming before the courses on horseback, and staying so all dinnertime, and at last bringing up the King's champion, all in armor on horseback, with his spear and target carried before him. And a herald proclaims, "That if any dare deny Charles Stuart to be lawful King of England, here was a champion that would fight with him"; and with these words, the champion flings down his gauntlet, and all this he do three times in his going up towards the King's table. To which, when he is come, the King drinks to him, and then sends him the cup, which is of gold, and he drinks it off, and then rides back again with the cup in his hand. I went from table to table to see the bishops and all others at their dinner, and was infinitely pleased

with it. And at the lord's table, I met with William Howe, and he spoke to my Lord for me, and he did give him four rabbits and a pullet, and so Mr. Creed and I got Mr. Minshell to give us some bread, and so we at a stall eat it, as everybody else did what they could get. I took a great deal of pleasure to go up and down and look upon the ladies and to hear the music of all sorts, but above all, the 24 violins. About six at night they had dined, and I went up to my wife. And strange it is to think that these two days have held up fair till now that all is done and the King gone out of the hall; and then it fell a-raining and thundering and lightening as I have not seen it do for some years. Which people did take great notice of, God's blessing of the work of these two days, which is a foolery to take too much notice of such things. I observed little disorder in all this, only the King's footmen had got hold of the canopy and would keep it from the Barons of the Cinque Ports, which they endeavored to force from them again but could not do it till my Lord Duke of Albemarle caused it to be put into Sir R. Pye's hand till tomorrow to be decided. At Mr. Bowyer's; a great deal of company, some I knew, others I did not. Here we stayed upon the leads and below till it was late, expecting to see the fire-works, but they were not performed tonight. Only the city had a light like a glory round about it, with bonfires. At last, I went to King Street, and there sent Crockford to my father's and my house to tell them I could not come home tonight because of the dirt and a coach could not be had. And so I took my wife and Mrs. Frankleyn, who I proffered the civility of lying with my wife at Mrs. Hunt's tonight, to Axe-yard, in which, at the further end, there were three great bonfires, and a great many gallants, men and women; and they laid hold of us and would have us drink the King's health upon our knees, kneeling upon a

faggot, which we all did, they drinking to us one after another, which we thought a strange frolic; but these gallants continued there a great while, and I wondered to see how the ladies did tipple. At last, I sent my wife and her bedfellow to bed, and Mr. Hunt and I went in with Mr. Thornbury, who did give the company all their wine, he being yeoman of the wine-cellar to the King; and there, with his wife and two of his sisters and some gallant sparks that were there, we drank the King's health and nothing else till one of the gentlemen fell down stark drunk and there lay; and I went to my Lord's pretty well. But no sooner a-bed with Mr. Shepley but my head began to turn and I to vomit, and if ever I was foxed, it was now, which I cannot say yet, because I fell asleep and slept till morning. Thus did the day end with joy everywhere; and blessed be God, I have not heard of any mischance to anybody through it all, but only to Sergeant Glynne, whose horse fell upon him yesterday, and is like to kill him, which people do please themselves to see how just God is to punish the rogue at such a time as this; he being now one of the King's sergeants, and rode in the cavalcade with Maynard, to whom people wish the same fortune. There was also this night, in King Street, a woman had her eye put out by a boy's flinging a firebrand into the coach. Now, after all this, I can say that, besides the pleasure of the sight of these glorious things, I may now shut my eyes against any other objects nor for the future trouble myself to see things of state and show, as being sure never to see the like again in this world.

24th. Waked in the morning, with my head in a sad taking through the last night's drink, which I am very sorry for. So rose, and went out with Mr. Creed to drink our morning draught; which he did give me in chocolate to settle my stomach.

24th (August). Called at Sir W. Batten's to see the strange creature that Captain Holmes hath brought with him from Guinea; it is a great baboon, but so much like a man in most things that, though they say there is a species of them, yet I cannot believe but that it is a monster got of a man and she-baboon. I do believe that it already understands much English, and I am of the mind that it might be taught to speak or make signs. To the Opera, and there saw *Hamlet, Prince of Denmark*, done with scenes very well, but above all, Betterton did the Prince's part beyond imagination.

7th (September). Having appointed the young ladies at the Wardrobe to go with them to the play today, my wife and I took them to the theatre, where we seated ourselves close by the King and the Duke of York and Madame Palmer, which was great content; and, indeed, I can never enough admire her beauty. And here was Bartholomew Fair, with the puppet-show, acted today, which had not been these forty years, it being so satirical against Puritanism they durst not till now, which is strange they should already dare to do it and the King to countenance it, but I do never a whit like it the better for the puppets, but rather the worse.

31st. To the office; and there late finishing our estimate of the debts of the navy to this day; and it come to near £374,000. So home and after supper and my barber had trimmed me, I sat down to end my journal for this year, and my condition at this time, by God's blessing, is that my health is very good, and so my wife's, in all respects. My servants, W. Hewer, Sarah, Nell, and Wayneman; my house at the navy office. I suppose myself to be worth about £500 clear in the world, and my goods of my house my own, and what is coming to me from Brampton, when my father dies, which God defer. . . . I am upon writ-

ing a little treatise to present to the Duke, about our privilege in the seas, as to other nations striking their flags to us. But my greatest trouble is that I have for this last half year been a very great spendthrift in all manner of respects, that I am afraid to cast up my accounts, though I hope I am worth what I say above. But I will cast them up very shortly. I have newly taken a solemn oath about abstaining from plays and wine, which I am resolved to keep according to the letter of the oath which I keep by me.

March 1st. My wife and I by coach, first to see my little picture that is a-drawing, and thence to the Opera, and there saw *Romeo and Juliet*, the first time it was ever acted, but it is a play of itself the worst that ever I heard, and the worst acted that ever I saw these people do, and I am resolved to go no more to see the first time of acting, for they were all of them out more or less. I do find that I am £500 beforehand in the world, which I was afraid I was not, but I find that I had spent above £250 this last half year.

29th. To the King's Theatre, where we saw *Midsummer's Night's Dream*, which I had never seen before, nor shall ever again, for it is the most insipid, ridiculous play that ever I saw in my life.

13th (January, 1662/3). My poor wife rose by five o'clock in the morning, before day, and went to market and bought fowls and many other things for dinner, with which I was highly pleased, and the chine of beef was down also before six o'clock and my own jack, of which I was doubtful, do carry it very well, things being put in order, and the cook come. By and by comes Dr. Clarke and his lady, his sister, and a she-cousin, and Mr. Pierce and his wife, which was all my guests. I had for them, after oysters, at first course, a hash of rabbits and lamb, and a

rare chine of beef. Next, a great dish of roasted fowl, cost me about 30s. and a tart, and then fruit and cheese. My dinner was noble, and enough. I had my house mighty clean and neat; my room below with a good fire in it; my dining-room above, and my chamber being made a withdrawing chamber; and my wife's a good fire also. I find my new table very proper, and will hold nine or ten people well, but eight with great room. At supper had a good sack posset and cold meat, and sent my guests away about ten o'clock at night, both them and myself highly pleased with our management of this day; and indeed their company was very fine, and Mrs. Clarke a very witty fine lady, though a little conceited and proud. I believe this day's feast will cost me near £5.

9th. I met with Ned Pickering, he telling me the whole business of my Lord's folly with this Mrs. Becke, at Chelsea, of all which I am ashamed to see my Lord so grossly play the fool to the flinging off of all honor, friends, servants, and every thing and person that is good, with his carrying her abroad and playing on his lute under her window and forty other poor, sordid things, which I am grieved to hear; but believe it to no purpose for me to meddle with it, but let him go on till God Almighty and his own conscience and thoughts of his lady and family do it.

17th. With much ado through the fens, along dikes, where sometimes we were ready to have our horses sink to the belly, we got by night, with a great deal of stir and hard riding, to Parson's Drove, a heathen place, where I found my Uncle and Aunt Perkins and their daughters, poor wretches! in a sad, poor thatched cottage like a poor barn, or stable, peeling of hemp, in which I did give myself good content to see their manner of preparing of hemp; and in a poor condition of habit took them to our miser-

able inn, and there, after a long stay, and hearing of Frank, their son, the miller, play upon his treble, as he calls it, with which he earns part of his living, and singing of a country song, we set down to supper; the whole crew and Spankers's wife and child, a sad company, of which I was ashamed, supped with us. By and by, news is brought to us that one of our horses is stole out of the stable, which proves my uncle's, at which I am inwardly glad—I mean, that it was not mine; and at this we were at a great loss; and they doubting a person that lay at next door, a Londoner, some lawyer's clerk, we caused him to be secured in his bed and other care to be taken to seize the house; and so, about twelve at night or more, to bed in a sad, cold, stony chamber; and a little after I was asleep, they waked me to tell me that the horse was found, which was good news, and so to sleep, but was bit cruelly, and nobody else of our company, which I wonder at, by the gnats.

31st. To my great sorrow find myself £43 worse than I was the last month, which was then £760, and now it is but £717. But it hath chiefly arisen from my layings-out in clothes for myself and wife; viz., for her about £12 and for myself £55, or thereabouts; having made myself a velvet cloak, two new cloth shirts, black, plain both, a new shag gown, trimmed with gold buttons and twist, with a new hat, and silk tops for my legs, and many other things, being resolved henceforward to go like myself. And also two periwigs, one whereof cost me £3 and the other 40s. I have worn neither yet, but will begin next week, God willing. I having laid out in clothes for myself and wife, and for her closet and other things wit out, these two months, this and the last, besides household expenses of victuals, etc., above £110. But I hope I shall with more comfort labor to get more, and with better success than when, for

want of clothes, I was forced to sneak like a beggar. The Queen continues light-headed, but in hopes to recover. The plague is much in Amsterdam, and we in fear of it here, which God defend. The Turk goes on mighty in the Emperor's dominions, and the princes cannot agree among themselves how to go against him.

3rd (November). Home, and by and by comes Chapman, the periwig-maker, and upon my liking it, without more ado I went up, and there he cut off my hair, which went a little to my heart at present to part with it; but, it being over, and my periwig on, I paid him £3 for it; and away went he with my own hair to make up another of; and I, by and by, went abroad, after I had caused all my maids to look upon it; and they conclude it do become me; though Jane was mightily troubled for my parting of my own hair, and so was Bess.

21st (December). To Shoe Lane, to see a cock-fighting at a new pit there, a spot I was never at in my life. But Lord! to see the strange variety of people, from Parliament man, by name Wildes, that was Deputy Governor of the Tower when Robinson was Lord Mayor, to the poorest 'prentices, bakers, brewers, butchers, draymen, and what not; and all these fellows one with another cursing and betting. I soon had enough of it. It is strange to see how people of this poor rank, that look as if they had not bread to put in their mouths, shall bet three or four pounds at a time, and lose it, and yet bet as much the next battle.

3rd (February, 1663/4). In Covent Garden tonight, going to fetch home my wife, I stopped at the great coffee-house there, where I never was before; where Dryden, the poet, I knew at Cambridge, and all the wits of the town and Harris the player and Mr. Hoole of our college. And, had I had time then, or could at other times, it will be

good coming thither, for there, I perceive, is very witty and pleasant discourse. But I could not tarry, and, as it was late, they were all ready to go away.

3rd. I have had a bad night's rest tonight, not sleeping well, as my wife observed; and I thought myself to be mightily bit by fleas, and in the morning she chid her maids for not looking the fleas a'days. But, when I rose, I found that it is only the change of the weather from hot to cold, which, as I was two winters ago, do stop my pores, and so my blood tingles and itches all day all over my body.

6th. Called upon Doll, our pretty 'Change woman, for a pair of gloves trimmed with yellow ribbon to the petticoat my wife bought yesterday, which cost me 20s.; but she is so pretty that, God forgive me! I could not think it too much, which is a strange slavery that I stand in to beauty, that I value nothing near it.

10th. This night I received, by Will, £105, the first fruits of my endeavors in the late contract for victualling of Tangier, for which God be praised! for I can, with a safe conscience, say that I have therein saved the King £5,000 *per annum*, and yet got myself a hope of £300 *per annum*, without the least wrong to the King.

16th. Met Sir W. Warren, and afterwards to the Sun Tavern, where he brought to me, being all alone, a £100 in a bag, which I offered him to give him my receipt for, but he told me no, it was my own, which he had a little while since promised me; and so most kindly he did give it me, and I as joyfully, even out of myself, carried it home in a coach—he himself expressly taking care that nobody might see this business done, though I was willing enough to have carried a servant with me to have received it, but he advised me to do it myself.

13th (November) (Lord's day). This morning to church, where mighty sport to hear our clerk sing out of

tune, though his master sits by him that begins and keeps the time aloud for the parish. With my wife within doors and getting a speech out of *Hamlet*, "to be or not to be," without book. In the evening to sing psalms, and so to prayers and to bed.

9th (January, 1664/5). Walked to Whitehall. In my way saw a woman that broke her thigh by her heels slipping up upon the frosty street. I saw the Royal Society bring their new book, wherein is nobly writ their charter and laws, and comes to be signed by the Duke as a Fellow; and all the Fellows are to be entered there, and lie as a monument; and. the King hath put his, with the word Founder. Holmes was this day sent to the Tower, but I perceive it is made matter of jest only; but if the Dutch should be our masters, it may come to be of earnest to him, to be given over to them for a sacrifice, as Sir W. Raleigh was.

21st (February). My wife busy in going with her woman to the hot-house to bathe herself after her long being within doors in the dirt, so that she now pretends to a resolution of being hereafter very clean. How long it will hold I can guess. . . . What mad freaks the maids of honor at court have! That Mrs. Jennings, one of the Duchess' maids, the other day dressed herself like an orange wench and went up and down, or by some accident, her fine shoes were discerned, and she put to a great deal of shame.

7th (June). This day, much against my will, I did in Drury Lane see two or three houses marked with a red cross upon the doors and "Lord have mercy upon us!" writ there; which was a sad sight to me, being the first of the kind that, to my remembrance, I ever saw. It put me into an ill conception of myself and my smell, so that I was forced to buy some roll-tobacco to smell to and chaw,

which took away the apprehension. By water home, where weary with walking and with the mighty heat of the weather and for my wife's not coming home, I staying walking in the garden till twelve at night, when it begun to lighten exceedingly through the greatness of the heat.

8th. This day they engaged, the Dutch neglecting greatly the opportunity of the wind they had of us; by which they lost the benefit of their fire-ships. The earl of Falmouth, Muskerry, and Mr. Richard Boyle killed on board the Duke's ship, the *Royal Charles*, with one shot, their blood and brains flying in the Duke's face and the head of Mr. Boyle striking down the Duke, as some say. Earl of Marlborough, Portland, Rear Admiral Sansum, to Prince Rupert, killed, the Captain Kirby and Ableson. Sir John Lawson wounded on the knee. Hath had some bones taken out and is likely to be well again. Upon receiving the hurt, he sent to the Duke for another to command the *Royal Oak*. The Duke sent Jordon out of the *St. George*, who did brave things in her. Captain Jeremiah Smith of the *Mary* was second to the Duke, and stepped between him and Captain Seaton of the *Urania*, 76 guns and 400 men, who had sworn to board the Duke; killed him 200 men and took the ship; himself losing 99 men, and never an officer saved but himself and lieutenant. His master indeed is saved, with his leg cut off. Admiral Opdam blown up, Tromp killed, and said by Holmes; all the rest of their admirals, as they say, but Everson, whom they dare not trust for his affection to the Prince of Orange, are killed. We have taken and sunk, as is believed, about twenty-four of their best ships; killed and taken near 8 or 10,000 men and lost, we think, not above 700. A greater victory never known in the world. They are all fled; some 43 got into the Texel and others elsewhere, and we in pursuit of the rest. Thence, with my heart full of

joy, home. Then to my Lady Penn's, where they are all joyed, and not a little puffed up at the good success of their father; and good service indeed is said to have been done by him. Had a great bonfire at the gate; and I, with my Lady Penn's people and others, to Mrs. Turner's great room, and there down into the street. I did give the boys 4s. among them, and mighty merry. So home to bed with my heart at great rest and quiet, saving that the consideration of the victory is too great for me presently to comprehend.

12th (August). The people die so that now it seems they are fain to carry the dead to be buried by daylight, the nights not sufficing to do it in. And my Lord Mayor commands people to be within at nine at night all, as they say, that the sick may have liberty to go abroad for air. There is one also dead out of one of our ships at Deptford, which troubles us mightily—the *Providence*, fire-ship, which was just fitted to go to sea; but they tell me today no more sick on board.

31st. The plague having a great increase this week, beyond all expectation, of almost 2,000, making the general bill 7,000, odd 100; and the plague above 6,000. Thus this month ends with great sadness upon the public through the greatness of the plague everywhere through the kingdom almost. Every day sadder and sadder news of its increase. In the city died this week 7,496, and of them 6,102 of the plague. But it is feared that the true number of the dead this week is near 10,000; partly from the poor that cannot be taken notice of, through the greatness of the number, and partly from the Quakers and others that will not have any bell ring for them.

16th. Sir Edmund Pooly carried me down into the hold of the India ship, and there did show me the greatest wealth lie in confusion that a man can see in the world.

Pepper scattered through every chink, you trod upon it; and in cloves and nutmegs I walked above the knees! whole rooms full. And silk in bales and boxes of copperplate, one of which I saw opened.

6th (December). Here the best company for music that I ever was in in my life, and wish I could live and die in it, both for music and the face of Mrs. Pierce and my wife and Knipp, who is pretty enough, but the most excellent, mad-humored thing, and sings the noblest that ever I heard in my life, and Rolt with her, some things together, most excellently. I spent the night in an ecstasy almost; and, having invited them to my house a day or two hence, we broke up.

25th (Christmas Day). To church in the morning, and there saw a wedding in the church, which I have not seen many a day; and the young people so merry one with another! and strange to see what delight we married people have to see these poor fools decoyed into our condition, every man and woman gazing and smiling at them.

3rd (January, 1665/6). Home, and find all my good company I had bespoke, as Colman and his wife, and Lanier, Knipp and her surly husband; and good music we had, and among other things, Mr. Colman sang my words I set, of "Beauty, retire," and they praise it mightily.

6th. To a great dinner and much company. Mr. Cuttle and his lady and I went, hoping to get Mrs. Knipp to us, having wrote a letter to her in the morning, calling myself "Dapper Dicky," in answer to hers of "Barbary Allen," but could not, and am told by the boy that carried my letter that he found her crying; and I fear she lives a sad life with that ill-natured fellow her husband. So we had a great, but I a melancholy dinner. After dinner to cards, and then comes notice that my wife is come unexpectedly to me to town. So I to her. It is only to see

what I do and why I come not home; and she is in the right that I would have a little more of Mrs. Knipp's company before I go away.

28th. The King come to me of himself and told me, "Mr. Pepys," says he, "I do give you thanks for your good service all this year, and I assure you I am very sensible of it." And the Duke of York did tell me with pleasure that he had read over my discourse about pursers and would have it ordered in my way, and so fell from one discourse to another.

10th (March). I find at home Mrs. Pierce and Knipp come to dine with me. We were mighty merry; and, after dinner, I carried them and my wife out by coach to the New Exchange, and there I did give my Valentine, Mrs. Pierce, a dozen pair of gloves and a pair of silk stockings, and Knipp for company, though my wife had, by my consent, laid out 20s. on her the other day, six pairs of gloves. The truth is, I do indulge myself a little the more in pleasure, knowing that this is the proper age of my life to do it and out of my observation that most men that do thrive in the world do forget to take pleasure during the time that they are getting their estate, but reserve that till they have got one, and then it is too late for them to enjoy it.

2nd (September) (Lord's day). Some of our maids sitting up late last night to get things ready against our feast today, Jane called us up about three in the morning to tell us of a great fire they saw in the city. So I rose and slipped on my nightgown and went to her window; and thought it to be on the back-side of Mark Lane at the farthest; but, being unused to such fires as followed, I thought it far enough off; and so went to bed again and to sleep. About seven rose again to dress myself, and there looked out at the window and saw the fire not so much

as it was, and further off. So to my closet to set things to rights, after yesterday's cleaning. By and by Jane comes and tells me that she hears that above 300 houses have been burned down tonight by the fire we saw and that it is now burning down all Fish Street by London Bridge. So I made myself ready presently, and walked to the Tower; and there got upon one of the high places, Sir J. Robinson's little son going up with me; and there I did see the houses at that end of the bridge all on fire and an infinite great fire on this and the other side the end of the bridge; which, among other people, did trouble me for poor little Michell and our Sarah on the bridge. So down, with my heart full of trouble, to the lieutenant of the Tower, who tells me that it begun this morning in the King's baker's house in Pudding Lane and that it had burned down St. Magnus' Church and most part of Fish Street already. So I down to the water-side, and there got a boat, and through bridge, and there saw a lamentable fire. Poor Michell's house, as far as the Old Swan, already burned that way, and the fire running further, that in a very little time it got as far as the Steel-yard, while I was there. Everybody endeavoring to remove their goods, and flinging into the river or bringing them into lighters that lay off; poor people staying in their houses as long as till the very fire touched them, and then running into boats or clambering from one pair of stairs, by the water-side, to another. And among other things, the poor pigeons, I perceive, were loth to leave their houses, but hovered about the windows and balconies, till they burned their wings and fell down. Having stayed and in an hour's time seen the fire rage every way, and nobody, to my sight, endeavoring to quench it, but to remove their goods and leave all to the fire, and having seen it get as far as the Steel-yard, and the wind mighty

high and driving it into the city; and everything, after so long a drought, proving combustible, even the very stones of churches; . . . I to Whitehall, with a gentleman with me, who desired to go off from the Tower, to see the fire, in my boat; and there up to the King's Closet in the chapel, where people came about me, and I did give them an account dismayed them all, and word was carried in to the King. So I was called for, and did tell the King and Duke of York what I saw; and that, unless his Majesty did command houses to be pulled down, nothing could stop the fire. They seemed much troubled, and the King commanded me to go to my Lord Mayor from him and command him to spare no houses, but to pull down before the fire every way. The Duke of York bid me tell him that if he would have any more soldiers, he shall; and so did my Lord Arlington afterwards, as a great secret. Here meeting with Captain Cocke, I in his coach, which he lent me, and Creed with me to Paul's; and there walked along Watling Street, as well as I could, every creature coming away laden with goods to save, and, here and there, sick people carried away in beds. Extraordinary good goods carried in carts and on backs. At last met my Lord Mayor in Canning Street, like a man spent, with handkercher about his neck. To the King's message he cried, like a fainting woman, "Lord! what can I do? I am spent! people will not obey me. I have been pulling down houses; but the fire overtakes us faster than we can do it." That he needed no more soldiers and that, for himself, he must go and refresh himself, having been up all night. So he left me, and I him, and walked home; seeing people all amost distracted, and no manner of means used to quench the fire. The houses, too, so very thick thereabouts, and full of matter for burning, as pitch and tar, in Thames Street; and warehouses of oil and wines and

brandy and other things . . . Met with the King and Duke of York in their barge, and with them to Queenhithe, and there called Sir Richard Browne to them. Their order was only to pull down houses apace, and so below bridge at the water-side; but this little was or could be done, the fire coming upon them so fast. Good hopes there was of stopping it at the Three Cranes above and at Buttulph's Wharf below bridge, if care be used; but the wind carries it into the city so as we know not, by the water-side, what it do there. River full of lighters and boats taking in goods, and good goods swimming in the water; and only I observed that hardly one lighter or boat in three that had the goods of a house in but there was a pair of virginals in it. Having seen as much as I could now, I away to Whitehall by appointment, and there walked to St. James's Park; and there met my wife and Creed and Wood, and his wife, and walked to my boat; and there upon the water again, and to the fire up and down, it still increasing and the wind great. So near the fire as we could for smoke; and all over the Thames, with one's faces in the wind you were almost burned with the shower of firedrops. This is very true, so as houses were burned by these drops and flakes of fire three or four, nay, five or six houses one from another. When we could endure no more upon the water, we to a little alehouse on the Bankside over against the Three Cranes, and there stayed till it was dark almost, and saw the fire grow; and, as it grew darker, appeared more and more; and in corners and upon steeples and between churches and houses, as far as we could see up the hill of the city, in a most horrid, malicious, bloody flame, not like the fine flame of an ordinary fire. Barbary and her husband away before us. We stayed till, it being darkish, we saw the fire as only one entire arch of fire from this to the other side of the bridge

and in a bow up the hill for an arch of above a mile long. It made me weep to see it. The churches, houses, and all on fire and flaming at once; and a horrid noise the flames made, and the cracking of houses at their ruin. So home with a sad heart, and there find everybody discoursing and lamenting the fire; and poor Tom Hater come with some few of his goods saved out of his house, which was burned upon Fish Street Hill. I invited him to lie at my house, and did receive his goods; but was deceived in his lying there, the news coming every moment of the growth of the fire; so as we were forced to begin to pack up our own goods and prepare for their removal; and did by moonshine, it being brave, dry, and moonshine and warm weather, carry much of my goods into the garden; and Mr. Hater and I did remove my money and iron chests into my cellar, as thinking that the safest place. And got my bags of gold into my office, ready to carry away, and my chief papers of accounts also there, and my tallies into a box by themselves.

4th. Sir W. Batten not knowing how to remove his wine, did dig a pit in the garden, and laid it in there; and I took the opportunity of laying all the papers of my office that I could not otherwise dispose of. And in the evening Sir W. Penn and I did dig another, and put our wine in it; and I my parmesan cheese as well as my wine and some other things. . . . This night, Mrs. Turner, who, poor woman, was removing her goods all this day, good goods, into the garden, and knows not how to dispose of them, and her husband supped with my wife and me at night in the office upon a shoulder of mutton from the cook's without any napkin or anything in a sad manner, but were merry. Only now and then, walking into the garden, saw how horribly the sky looks, all on a fire in the night, was enough to put us out of our wits; and, indeed,

it was extremely dreadful, for it looks just as if it was at us, and the whole heaven on fire. I after supper walked in the dark down to Tower Street, and there saw it all on fire, at the Trinity House on that side and the Dolphin Tavern on this side, which was very near us; and the fire with extraordinary vehemence. Now begins the practice of blowing up of houses in Tower Street, those next the Tower, which at first did frighten people more than anything; but it stopped the fire where it was done, it bringing down the houses to the ground in the same places they stood, and then it was easy to quench what little fire was in it, though it kindled nothing almost. W. Hewer this day went to see how his mother did, and comes late home, telling us how he hath been forced to remove her to Islington, her house in Pye Corner being burned; so that the fire is got so far that way and to the Old Bailey, and was running down to Fleet Street; and Paul's is burned and all Cheapside. I wrote to my father this night, but the post-house being burned, the letter could not go.

5th. I lay down in the office again upon W. Hewer's quilt, being mighty weary and sore in my feet with going till I was hardly able to stand. About two in the morning my wife calls me up and tells me of new cries of fire, it being come to Barking Church, which is the bottom of our lane. I up; and finding it so, resolved presently to take her away, and did, and took my gold, which was about £2,350, W. Hewer and Jane down by Proundy's boat to Woolwich. But, Lord! what a sad sight it was by moonlight to see the whole city almost on fire that you might see it as plain at Woolwich as if you were by it. There, when I come, I find the gates shut, but no guard kept at all; which troubled me, because of discourses now begun that there is a plot in it and that the French had done it. I got the gates open, and to Mr. Shelden's, where I locked

up my gold and charged my wife and W. Hewer never to leave the room without one of them in it night or day. So back again, by the way seeing my goods well in the lighters at Deptford and watched well by people. Home, and whereas I expected to have seen our house on fire, it being now about seven o'clock, it was not. But to the fire, and there find greater hopes than I expected; for my confidence of finding our office on fire was such that I durst not ask anybody how it was with us till I come and saw it was not burned. But going to the fire, I find, by the blowing up of houses and the great help given by the workmen out of the King's yards, sent up by Sir W. Penn, there is a good stop given to it, as well at Mark Lane and as ours; it having only burned the dial of Barking Church and part of the porch, and was there quenched. I up to the top of Barking stecple, and there saw the saddest sight of desolation that I ever saw; everywhere great fires, oil-cellars and brimstone and other things burning. I became afraid to stay there long, and therefore down again as fast as I could, the fire being spread as far as I could see it; and to Sir W. Penn's, and there eat a piece of cold meat, having eaten nothing since Sunday, but the remains of Sunday's dinner. Here I met with Mr. Young and Whistler; and, having removed all my things and received good hopes that the fire at our end is stopped, they and I walked into the town, and find Fenchurch Street, Gracious Street, and Lombard Street all in dust. The Exchange a sad sight, nothing standing there of all the statues or pillars but Sir Thomas Gresham's picture in the corner. Into Moorfields, our feet ready to burn walking through the town among the hot coals, and find that full of people and poor wretches carrying their goods there and everybody keeping his goods together by themselves; and a great blessing it is to them that it is fair weather for them to keep abroad

night and day; drunk there, and paid twopence for a plain penny loaf. Thence homeward, having passed through Cheapside and Newgate market, all burned; and seen Anthony Joyce's house in fire; and took up, which I keep by me, a piece of glass of the Mercers' Chapel in the street, where much more was, so melted and buckled with the heat of the fire like parchment. I also did see a poor cat taken out of a hole in a chimney, joining to the wall of the Exchange, with the hair all burnt off the body, and yet alive. So home at night, and find there good hopes of saving our office; but great endeavors of watching all night and having men ready; and so we lodged them in the office, and had drink and bread and cheese for them. And I lay down and slept a good night about midnight, though, when I rose, I heard that there had been a great alarm of French and Dutch being risen, which proved nothing.

14th (November). To Knipp's lodging, whom I find not ready to go home with me; and there stayed reading of Waller's verses while she finished dressing, her husband being by. Her lodging very mean and the condition she lives in; yet makes a show without doors, God bless us!

25th (December) (Christmas Day). Lay pretty long in bed, and then rose, leaving my wife desirous to sleep, having sat up till four this morning seeing her maids make mince-pies. I to church, where our parson Mills made a good sermon. Then home, and dined well on some good ribs of beef roasted and mince-pies; only my wife, brother, and Barker, and plenty of good wine of my own, and my heart full of true joy; and thanks to God Almighty for the goodness of my condition at this day!

31st. Blessed by God! and I pray God make me thankful for it, I do find myself worth in money, all good, above £6,200; which is above £1,800 more than I was the last year. Thus ends this year of public wonder and mischief

to this nation and therefore generally wished by all people to have an end. Myself and family well, having four maids and one clerk, Tom, in my house and my brother now with me to spend time in order to his preferment. Our health all well, public matters in a most sad condition; seamen discouraged for want of pay and are become not to be governed. Nor, as matters are now, can any fleet go out next year. Our enemies, French and Dutch, great, and grow more by our poverty. The Parliament backward in raising because jealous of the spending of the money; the city less and less likely to be built again, everybody settling elsewhere and nobody encouraged to trade. A sad, vicious, negligent court, and all sober men there fearful of the ruin of the whole kingdom this next year; from which, good God deliver us! One thing I reckon remarkable in my own condition is that I am come to abound in good plate so as at all entertainments to be served wholly with silver plates, having two dozen and a half.

7th (January, 1666/7). To the Duke's House, and saw *Macbeth*, which, though I saw it lately, yet appears a most excellent play in all respects but especially in divertisement, though it be a deep tragedy; which is a strange perfection in a tragedy, it being most proper here and suitable.

2nd (February). This night comes home my new silver snuff-dish which I do give myself for my closet. I am very well pleased this night with reading a poem I brought home with me last night from Westminster Hall, of Dryden's, upon the present war; a very good poem.

3rd. We fell to talking of the burning of the city; and my Lady Carteret herself did tell us how abundance of pieces of burnt papers were cast by the wind as far as Cranborn; and among others she took up one, or had one

brought her to see, which was a little bit of paper that had been printed, whereon there remained no more nor less than these words: "Time is, it is done."

12th (June, 1667). Home, where all our hearts do now ache; for the news is true that the Dutch have broke the chain and burned our ships and particularly *The Royal Charles;* other particulars I know not, but it is said to be so. And, the truth is, I do fear so much that the whole kingdom is undone that I do this night resolve to study with my father and wife what to do with the little that I have in money by me, for I give up all the rest that I have in the King's hands, for Tangier, for lost. So God help us; and God knows what disorders we may fall into and whether any violence on this office or perhaps some severity on our persons, as being reckoned by the silly people, or perhaps may be policy of state be thought fit to be condemned by the King and Duke of York and so put to trouble, though, God knows! I have, in my own person, done my full duty, I am sure. Home, and to bed with a heavy heart.

29th (July). Cousin Roger and Creed to dinner with me, and very merry. But among other things they told me of the strange, bold sermon of Dr. Creeton yesterday before the King; how he preached against the sins of the court and particularly against adultery, over and over instancing how for that single sin in David the whole nation was undone, and of our negligence in having our castles without ammunition and powder when the Dutch came upon us, and how we have no courage nowadays but let our ships be taken out of our harbor. . . . Among other discourse, my cousin Roger told us as a thing certain that the Archbishop of Canterbury, that now is, do keep a wench and that he is as very a wencher as can be; and tells us it is a thing publicly known that Sir Charles Sedley had

got away one of the Archbishop's wenches from him, and the Archbishop sent to him to let him know that she was his kinswoman and did wonder that he would offer any dishonor to one related to him. . . . Cousin Roger did acquaint me in private with an offer made of his marrying of Mrs. Elizabeth Wiles, whom I know; a kinswoman of Mr. Honiwood's, an ugly old maid but good housewife and is said to have £2,500 to her portion; but I can find that she hath but £2,000, which he prays me to examine; he says he will have her, she being one he hath long known intimately and a good housewife and discreet woman, though I am against it in my heart, she being not handsome at all. And it hath been the very bad fortune of the Pepyses that ever I knew never to marry an handsome woman, excepting Ned Pepys.

30th. With Creed to Whitehall; in our way meeting with Mr. Cooling, my Lord Chamberlain's secretary, on horseback, who stopped to speak with us, and he proved very drunk and did talk and would have talked all night with us, I not being able to break loose from him, he holding me so by the hand. But, Lord! to see his present humor, how he swears at every word and talks of the King and my Lady Castlemaine in the plainest words in the world. And from him I gather that the story I learned yesterday is true—that the King hath declared that he did not get the child of which she is conceived at this time. But she told him, "G—d d—n me, but you shall own it!" It seems, he is jealous of Jermyn, and she loves him so that the thoughts of his marrying of my Lady Falmouth puts her into fits of the mother; and he, it seems, hath been in her good graces from time to time continually for a good while; and once, as this Cooling says, the King had like to have taken him a-bed with her, but that he was fain to creep under the bed into her closet. . . . I never

heard so much vanity from a man in my life. So, being now weary of him, we parted, and I took coach, and carried Creed to the Temple. There set him down, and to my office, till my eyes begun to ache, and then home to supper. A pullet with good sauce to my liking, and then to play on the flageolet with my wife, which she now does very prettily, and so to bed.

8th (August). I to my bookseller's; talked of several things but particularly of the times. And he tells me that wise men do prepare to remove abroad what they have for that we must be ruined, our case being past relief, the kingdom so much in debt, and the King minding nothing but his lust, going two days a week to see my Lady Castlemaine at Sir D. Harvey's.

18th. Into St. Dunstan's Church, where I heard an able sermon of the minister of the place; and stood by a pretty, modest maid, whom I did labor to take by the hand; but she would not, but got further and further from me; and at last, I could perceive her to take pins out of her pocket to prick me if I should touch her again—which seeing, I did forbear, and was glad I did spy her design. And then I fell to gaze upon another pretty maid, in a pew close to me, and she on me; and I did go about to take her by the hand, which she suffered a little, and then withdrew. So the sermon ended, and the church broke up, and my amours ended also. Took coach and home, and there took up my wife, and to Islington.

5th (October). To the King's House, and there, going in, met with Knipp, and she took us into the tiring-rooms and to the women's shift, where Nell was dressing herself and was all unready, and is very pretty, prettier than I thought. And into the scene-room, and there sat down, and she gave us fruit. And here I read the questions to Knipp, while she answered me, through all her part of

Flora Figarys, which was acted today. But, Lord! to see how they were both painted would make a man mad! and did make me loathe them; and what base company of men comes among them, and how lewdly they talk! and how poor the men are in clothes and yet what a show they make on the stage by candlelight is very observable. But to see how Nell cursed for having so few people in the pit was pretty, the other house carrying away all the people at the new play and is said nowadays to have generally most company as being better players. By and by into the pit, and there saw the play, which is pretty good.

2nd (November). To the King's Playhouse, and there saw *Henry the Fourth;* and contrary to expectation, was pleased in nothing more than in Cartwright's speaking of Falstaff's speech about "What is honor?" The house full of Parliament men, it being holiday with them. And it was observable how a gentleman of good habit, sitting just before us, eating of some fruit in the midst of the play, did drop down as dead, being choked; but with much ado Orange Moll did thrust her finger down his throat and brought him to life again.

5th (March, 1667/8). I full of thoughts and trouble touching the issue of this day; and to comfort myself did go to the Dog and drink half a pint of mulled sack, and in the Hall did drink a dram of brandy at Mrs. Hewlett's; and with the warmth of this did find myself in better order as to courage, truly. So we all up to the lobby, and, between eleven or twelve o'clock, were called in, with the mace before us, into the House, where a mighty full house. And we stood at the bar, namely, Brouncker, Sir J. Minnes, Sir T. Harvey, and myself, W. Penn being in the House as a member. I perceive the whole House was full of expectation of our defence what it would be, and with great prejudice. After the Speaker had told us the dis-

satisfaction of the House and read the report of the committee, I began our defence most acceptably and smoothly and continued at it without any hesitation or loss but with full scope and all my reason free about me, as if it had been at my own table, from that time till past three in the afternoon; and so ended, without any interruption from the Speaker; but we withdrew. And there all my fellow officers and all the world that was within hearing did congratulate me and cry up my speech as the best thing they ever heard; and my fellow officers were overjoyed in it.

25th (March, 1668). The Duke of York and all with him this morning were full of the talk of the 'prentices, who are not yet put down though the guards and militia of the town have been in arms all this night and the night before; and the 'prentices have made fools of them, sometimes by running from them and flinging stones at them. Some blood hath been spilt, but a great many houses pulled down; and, among others, the Duke of York was mighty merry at that of Daman Page's, the great bawd of the seamen; and the Duke of York complained merrily that he hath lost two tenants, by their houses being pulled down, who paid him for their wine licenses £15 a year. But these idle fellows have had the confidence to say that they did ill in contenting themselves in pulling down the little brothels and did not go and pull down the great one at Whitehall.

6th (April). I do hear that my Lady Castlemaine is horribly vexed at the late libel, the petition of the poor prostitutes about the town, whose houses were pulled down the other day. I have got one of them, and it is not very witty, but devilish severe against her and the King. And I wonder how it durst be printed and spread abroad, which shows that the times are loose and come to a great disregard of the King or court or government.

19th. My wife fell into her blubbering, and at length had a request to make to me, which was that she might go into France and live there out of trouble; and then all come out, that I loved pleasure and denied her any; and I find that there have been great fallings out between my father and her, whom, for ever hereafter, I must keep asunder, for they cannot possibly agree. And I said nothing, but, with very mild words and few, suffered her humor to spend, till we begun to be very quiet, and I think all will be over, and friends.

1st (September). To Bartholomew Fair, and there saw several sights; among others, the mare that tells money and many things to admiration; and, among others, come to me, when she had bid to go to him of the company that most loved a pretty wench in a corner. And this did cost me 12d. to the horse, which I had flung him before, and did give me occasion to kiss a mighty *belle fille* that was exceedingly plain but *fort belle*.

21st (December). Went into Holborn, and there saw the woman that is to be seen with a beard. She is a little plain woman, a Dane; her name, Ursula Dyan; about forty years old; her voice like a little girl's; with a beard as much as any man I ever saw, black almost and grizzly; it began to grow at about seven years old and was shaved not above seven months ago and is now so big as any man's almost that ever I saw, I say, bushy and thick. It was a strange sight to me, I confess, and what pleased me mightily. Thence to the Duke's Playhouse, and saw *Macbeth*.

12th (January, 1668/9). This evening I observed my wife mighty dull, and I myself was not mighty fond because of some hard words she did give me at noon out of a jealousy at my being abroad this morning, which, God knows, it was upon the business of the office unexpectedly.

But I to bed, not thinking but she would come after me. But waking by and by out of a slumber, which I usually fall into presently after my coming into the bed, I found she did not prepare to come to bed, but got fresh candles and more wood for her fire, it being mighty cold, too. At this being troubled, I after a while prayed her to come to bed; so, after an hour or two, she silent, and I now and then praying her to come to bed, she fell out into a fury, that I was a rogue and false to her. I did, as I might truly, deny it, and was mightily troubled, but all would not serve. At last, about one o'clock, she come to my side of the bed and drew my curtain open and with the tongs red hot at the ends made as if she did design to pinch me with them, at which, in dismay, I rose up, and with a few words she laid them down; and did by little and little, very sillily, let all the discourse fall.

12th (February). Home, and there Pelling hath got W. Penns's book against the Trinity. I got my wife to read it to me; and I find it so well writ as, I think, it is too good for him ever to have writ it; and it is a serious sort of book and not fit for everybody to read.

31st. Being called by my wife, we to the park, Mary Batelier and a Dutch gentleman, a friend of hers, being with us. Thence to The World's End, a drinkinghouse by the park; and there merry, and so home late . . .

And thus ends all that I doubt I shall ever be able to do with my own eyes in the keeping of my Journal, I being not able to do it any longer, having done now so long as to undo my eyes almost every time that I take a pen in my hand; and, therefore, whatever comes of it, I must forbear. And, therefore, resolve from this time forward to have it kept by my people in long-hand, and must be contented to set down no more than is fit for them and all the world to know; or, if there be anything, I must endeavor to

keep a margin in my book open to add here and there a note in short-hand with my own hand.

And so I betake myself to that course which is almost as much as to see myself go into my grave. For which, and all the discomforts that will accompany my being blind, the good God prepare me!

THE MEMOIRS OF EDWARD GIBBON

Edward Gibbon was born in a prosperous family at Putney in 1737. He disliked his early schooling at Westminster, and cared nothing for his subsequent sojourn at Magdalen College, Oxford (1752–3). At the age of sixteen he turned Roman Catholic, but subsequently turned apostate and "suspended his religious enquiries." He went to Lausanne where he remained five years. He broke his engagement to Susanna Curchod (afterwards Madame Necker) at the insistence of his father in 1757. In 1769, during a sojourn in Rome, he planned his history. He settled in London in 1772, joined Dr. Johnson's Club two years later, and followed Goldsmith as professor in ancient history at the Royal Academy. He was a member of Parliament from 1774–83. In 1776 he published the first volume of his *Decline and Fall of the Roman Empire.* Volumes two and three appeared in 1781, and the finished work in 1788. During these years he resided at Lausanne. He returned to England to die suddenly in 1793. His *Memoirs* are found in his miscellaneous works.

AT OXFORD

A TRAVELER who visits Oxford or Cambridge is surprised and edified by the apparent order and tranquillity that prevail in the seats of the English Muses. In the most celebrated universities of Holland, Germany, and Italy, the students, who swarm from different countries, are loosely dispersed in private lodgings at the houses of the burghers: they dress according to their fancy and fortune; and in the intemperate quarrels of youth and wine, their swords, though less frequently than of old, are sometimes

stained with each other's blood. The use of arms is banished from our English universities; the uniform habit of the academics, the square cap and black gown, is adapted to the civil and even clerical professions; and from the doctor in divinity to the undergraduate, the degrees of learning and age are externally distinguished. Instead of being scattered in a town, the students of Oxford and Cambridge are united in colleges; their maintenance is provided at their own expense, or that of the founders; and the stated hours of the hall and chapel represent the discipline of a regular and, as it were, a religious community. The eyes of the traveler are attracted by the size or beauty of the public edifices; and the principal colleges appear to be so many palaces which a liberal nation has erected and endowed for the habitation of science. My own introduction to the University of Oxford forms a new era in my life, and at the distance of forty years I still remember my first emotions of surprise and satisfaction. In my fifteenth year I felt myself suddenly raised from a boy to a man: the persons whom I respected as my superiors in age and academical rank entertained me with every mark of attention and civility; and my vanity was flattered by the velvet cap and silk gown which distinguish a gentleman commoner from a plebeian student. A decent allowance, more money than a school-boy had ever seen, was at my own disposal; and I might command among the tradesmen of Oxford an indefinite and dangerous latitude of credit. A key was delivered into my hands which gave me the free use of a numerous and learned library, my apartment consisted of three elegant and well-furnished rooms in the new building, a stately pile, of Magdalen College, and the adjacent walks, had they been frequented by Plato's disciples, might have been compared to the Attic shade on the banks of the Ilissus. Such was the fair prospect of

my entrance (April 3, 1752) into the University of Oxford.

A venerable prelate, whose taste and erudition must reflect honor on the society in which they were formed, has drawn a very interesting picture of his academical life. "I was educated," says Bishop Lowth, "in the University of Oxford. I enjoyed all the advantages, both public and private, which that famous seat of learning so largely affords. I spent many years in that illustrious society, in a well-regulated course of useful discipline and studies, and in the agreeable and improving commerce of gentlemen and of scholars; in a society where emulation without envy, ambition without jealousy, contention without animosity, incited industry and awakened genius; where a liberal pursuit of knowledge and a genuine freedom of thought was raised, encouraged, and pushed forward by example, by commendation, and by authority. I breathed the same atmosphere that the Hookers, the Chillingworths, and the Lockes had breathed before; whose benevolence and humanity were as extensive as their vast genius and comprehensive knowledge; who always treated their adversaries with civility and respect; who made candor, moderation, and liberal judgment as much the rule and law as the subject of their discourse. And do you reproach me with my education in this place, and with my relation to this most respectable body, which I shall always esteem my greatest advantage and my highest honor?" I transcribe with pleasure this eloquent passage, without examining what benefits or what rewards were derived by Hooker, or Chillingworth, or Locke, from their academical institution; without inquiring whether in this angry controversy the spirit of Lowth himself is purified from the intolerant zeal which Warburton had ascribed to the genius of the place. It may indeed be ob-

served that the atmosphere of Oxford did not agree with Mr. Locke's constitution; and that the philosopher justly despised the academical bigots who expelled his person and condemned his principles. The expression of gratitude is a virtue and a pleasure; a liberal mind will delight to cherish and celebrate the memory of its parents; and the teachers of science are the parents of the mind. I applaud the filial piety, which it is impossible for me to imitate; since I must not confess an imaginary debt to assume the merit of a just or generous retribution. To the University of Oxford I acknowledge no obligation; and she will as cheerfully renounce me for a son as I am willing to disclaim her for a mother. I spent fourteen months at Magdalen College; they proved the fourteen months the most idle and unprofitable of my whole life; the reader will pronounce between the school and the scholar; but I cannot affect to believe that Nature had disqualified me for all literary pursuits. The specious and ready excuse of my tender age, imperfect preparation, and hasty departure may doubtless be alleged; nor do I wish to defraud such excuses of their proper weight. Yet in my sixteenth year I was not devoid of capacity or application; even my childish reading had displayed an early though blind propensity for books; and the shallow flood might have been taught to flow in a deep channel and a clear stream. In the discipline of a well-constituted academy, under the guidance of skilful and vigilant professors, I should gradually have risen from translations to originals, from the Latin to the Greek classics, from dead languages to living science: my hours would have been occupied by useful and agreeable studies, the wanderings of fancy would have been restrained, and I should have escaped the temptations of idleness which finally precipitated my departure from Oxford.

Perhaps in a separate annotation I may coolly examine the fabulous and real antiquities of our sister universities, a question which has kindled such fierce and foolish disputes among their fanatic sons. In the meanwhile it will be acknowledged that these venerable bodies are sufficiently old to partake of all the prejudices and infirmities of age. The schools of Oxford and Cambridge were founded in a dark age of false and barbarous science; and they are still tainted with the vices of their origin. Their primitive discipline was adapted to the education of priests and monks; and the government still remains in the hands of the clergy, an order of men whose manners are remote from the present world, and whose eyes are dazzled by the light of philosophy. The legal incorporation of these societies by the charters of popes and kings had given them a monopoly of the public instruction; and the spirit of monopolists is narrow, lazy, and oppressive; their work is more costly and less productive than that of independent artists; and the new improvements so eagerly grasped by the competition of freedom are admitted with slow and sullen reluctance in those proud corporations, above the fear of a rival, and below the confession of an error. We may scarcely hope that any formation will be a voluntary act; and so deeply are they rooted in law and prejudice, that even the omnipotence of Parliament would shrink from an inquiry into the state and abuses of the two universities.

The use of academical degrees, as old as the thirteenth century, is visibly borrowed from the mechanic corporations; in which an apprentice, after serving his time, obtains a testimonial of his skill, and a licence to practise his trade and mystery. It is not my design to depreciate those honors, which could never gratify or disappoint my ambition; and I should applaud the institution, if the de-

crees of bachelor or licentiate were bestowed as the reward of manly and successful study: if the name and rank of doctor or master were strictly reserved for the professors of science, who have approved their title to the public esteem.

In all the universities of Europe, excepting our own, the languages and sciences are distributed among a numerous list of effective professors: the students, according to their taste, their calling, and their diligence, apply themselves to the proper masters; and in the annual repetition of public and private lectures these masters are assiduously employed. Our curiosity may inquire what number of professors has been instituted at Oxford? (for I shall now confine myself to my own university). By whom are they appointed, and what may be the probable chances of merit or incapacity? How many are stationed to the three faculties, and how many are left for the liberal arts? What is the form, and what the substance, of their lessons? But all these questions are silenced by one short and singular answer, "That in the University of Oxford, the greater part of the public professors have for these many years given up altogether even the pretence of teaching." Incredible as the fact may appear, I must rest my belief on the positive and impartial evidence of a master of moral and political wisdom, who had himself resided at Oxford. Dr. Adam Smith assigns as the cause of their indolence, that, instead of being paid by voluntary contributions, which would urge them to increase the number, and to deserve the gratitude of their pupils, the Oxford professors are secure in the enjoyment of a fixed stipend, without the necessity of labor or the apprehension of control. It has indeed been observed, nor is the observation absurd, that excepting in experimental sciences, which demand a costly apparatus and a dexterous hand, the many valuable treat-

ises that have been published on every subject of learning may now supersede the ancient mode of oral instruction. Were this principle true in its utmost latitude, I should only infer that the offices and salaries which are become useless ought without delay to be abolished. But there still remains a material difference between a book and a professor; the hour of the lecture enforces attendance; attention is fixed by the presence, the voice, and the occasional questions of the teacher; the most idle will carry something away; and the more diligent will compare the instructions which they have heard in the school with the volumes which they peruse in their chamber. The advice of a skilful professor will adapt a course of reading to every mind and every situation; his authority will discover, admonish, and at last chastise the negligence of his disciples; and his vigilant inquiries will ascertain the steps of their literary progress. Whatever science he professes he may illustrate in a series of discourses, composed in the leisure of his closet, pronounced on public occasions, and finally delivered to the press. I observe with pleasure that in the University of Oxford, Dr. Lowth, with equal eloquence and erudition, has executed this task in his incomparable *Praelections* on the Poetry of the Hebrews.

The College of St. Mary Magdalen was founded in the fifteenth century by Waynflete, Bishop of Winchester; and now consists of a president, forty fellows, and a number of inferior students. It is esteemed one of the largest and most wealthy of our academical corporations, which may be compared to the Benedictine abbeys of Catholic countries; and I have loosely heard that the estates belonging to Magdalen College, which are leased by those indulgent landlords at small quit-rents and occasional fines, might be raised, in the hands of private avarice, to an annual revenue of nearly £30,000. Our colleges are sup-

posed to be schools of science as well as of education; nor is it unreasonable to expect that a body of literary men, devoted to a life of celibacy, exempt from the care of their own subsistence, and amply provided with books, should devote their leisure to the prosecution of study, and that some effects of their studies should be manifested to the world. The shelves of their library groan under the weight of the Benedictine folios, of the editions of the fathers, and the collections of the Middle Ages, which have issued from the single abbey of St. Germain de Préz at Paris. A composition of genius must be the offspring of one mind; but such works of industry as may be divided among many hands, and must be continued during many years, are the peculiar province of a laborious community. If I inquire into the manufactures of the monks of Magdalen, if I extend the inquiry to the other colleges of Oxford and Cambridge, a silent blush, or a scornful frown, will be the only reply. The fellows or monks of my time were decent easy men, who supinely enjoyed the gifts of the founder: their days were filled by a series of uniform employments; the chapel and the hall, the coffee-house and the common room, till they retired, weary and well satisfied, to a long slumber. From the toil of reading, or thinking, or writing, they had absolved their conscience; and the first shoots of learning and ingenuity withered on the ground, without yielding any fruits to the owners or the public. As a gentleman commoner, I was admitted to the society of the fellows, and fondly expected that some questions of literature would be the amusing and instructive topics of their discourse. Their conversation stagnated in a round of college business, Tory politics, personal anecdotes, and private scandal: their dull and deep potations excused the brisk intemperance of youth; and their constitutional toasts were not expressive of the most lively loyalty for

the house of Hanover. A general election was now approaching: the great Oxfordshire contest already blazed with all the malevolence of party zeal. Magdalen College was devoutly attached to the old interest; and the names of Wenman and Dashwood were more frequently pronounced than those of Cicero and Chrysostom. The example of the senior fellows could not inspire the undergraduates with a liberal spirit or studious emulation; and I cannot describe, as I never knew, the discipline of college. Some duties may possibly have been imposed on the poor scholars whose ambition aspired to the peaceful honors of a fellowship (*ascribi quietis ordinibus . . . Deorum*); but no independent members were admitted below the rank of a gentleman commoner, and our velvet cap was the cap of liberty. A tradition prevailed that some of our predecessors had spoken Latin declamations in the hall, but of this ancient custom no vestige remained: the obvious methods of public exercises and examinations were totally unknown; and I have never heard that either the president or the society interfered in the private economy of the tutors and their pupils.

The silence of the Oxford professors, which deprives the youth of public instruction, is imperfectly supplied by the tutors, as they are styled, of the several colleges. Instead of confining themselves to a single science, which had satisfied the ambition of Burman or Bernouilli, they teach, or promise to teach, either history or mathematics, or ancient literature, or moral philosophy; and as it is possible that they may be defective in all, it is highly probable that of some they will be ignorant. They are paid, indeed, by private contributions; but their appointment depends on the head of the house: their diligence is voluntary, and will consequently be languid, while the pupils themselves, or their parents, are not indulged in the liberty of choice or

change. The first tutor into whose hands I was resigned appears to have been one of the best of the tribe. Dr. Waldegrave was a learned and pious man, of a mild disposition, strict morals, and abstemious life, who seldom mingled in the politics or the jollity of the college. But his knowledge of the world was confined to the university; his learning was of the last, rather than of the present age; his temper was indolent; his faculties, which were not of the first rate, had been relaxed by the climate, and he was satisfied, like his fellows, with the slight and superficial discharge of an important trust. As soon as my tutor had sounded the insufficiency of his pupil in school-learning, he proposed that we should read every morning from ten to eleven the comedies of Terence. The sum of my improvement in the University of Oxford is confined to three or four Latin plays; and even the study of an elegant classic, which might have been illustrated by a comparison of ancient and modern theatres, was reduced to a dry and literal interpretation of the author's text. During the first weeks I constantly attended these lessons in my tutor's room; but as they appeared equally devoid of profit and pleasure, I was once tempted to try the experiment of a formal apology. The apology was accepted with a smile. I repeated the offence with less ceremony; the excuse was admitted with the same indulgence: the slightest motive of laziness or indisposition, the most trifling avocation at home or abroad, was allowed as a worthy impediment; nor did my tutor appear conscious of my absence or neglect. Had the hour of lecture been constantly filled, a single hour was a small portion of my academic leisure. No plan of study was recommended for my use; no exercises were prescribed for his inspection; and, at the most precious season of youth, whole days and weeks were suffered to elapse without labor or amusement, without advice or

account. I should have listened to the voice of reason and of my tutor; his mild behavior had gained my confidence. I preferred his society to that of the younger students; and in our evening walks to the top of Heddington Hill we freely conversed on a variety of subjects. Since the days of Pocock and Hyde, Oriental learning has always been the pride of Oxford, and I once expressed an inclination to study Arabic. His prudence discouraged this childish fancy, but he neglected the fair occasion of directing the ardor of a curious mind. During my absence in the summer vacation, Dr. Waldegrave accepted a college living at Washington in Sussex, and on my return I no longer found him at Oxford. From that time I have lost sight of my first tutor; but at the end of thirty years (1781) he was still alive; and the practice of exercise and temperance had entitled him to a healthy old age.

The long recess between the Trinity and Michaelmas terms empties the colleges of Oxford as well as the courts of Westminster. I spent, at my father's house at Buriton in Hampshire, the two months of August and September. It is whimsical enough that as soon as I left Magdalen College my taste for books began to revive, but it was the same blind and boyish taste for the pursuit of exotic history. . . .

MY EARLY LOVE

I hesitate, from the apprehension of ridicule, when I approach the delicate subject of my early love. By this word I do not mean the polite attention, the gallantry, without hope or design, which has originated in the spirit of chivalry, and is interwoven with the texture of French manners. I understand by this passion the union of desire, friendship, and tenderness, which is inflamed by a single female, which prefers her to the rest of her sex, and

which seeks her possession as the supreme or the sole happiness of our being. I need not blush at recollecting the object of my choice; and though my love was disappointed of success, I am rather proud that I was once capable of feeling such a pure and exalted sentiment. The personal attractions of Mademoiselle Susan Curchod were embellished by the virtues and talents of the mind. Her fortune was humble, but her family was respectable. Her mother, a native of France, had preferred her religion to her country. The profession of her father did not extinguish the moderation and philosophy of his temper, and he lived content with a small salary and laborious duty in the obscure lot of minister of Crassy, in the mountains that separate the Pays de Vaud from the county of Burgundy. In the solitude of a sequestered village he bestowed a liberal, and even learned, education on his only daughter. She surpassed his hopes of her proficiency in the sciences and languages; and in her short visits to some relations at Lausanne, the wit, the beauty, and erudition of Mademoiselle Curchod were the theme of universal applause. The report of such a prodigy awakened my curiosity; I saw and loved. I found her learned without pedantry, lively in conversation, pure in sentiment, and elegant in manners; and the first sudden emotion was fortified by the habits and knowledge of a more familiar acquaintance. She permitted me to make her two or three visits at her father's house. I passed some happy days there, in the mountains of Burgundy, and her parents honorably encouraged the connection. In a calm retirement the gay vanity of youth no longer fluttered in her bosom; she listened to the voice of truth and passion, and I might presume to hope that I had made some impression on a virtuous heart. At Crassy and Lausanne I indulged my dream of felicity: but on my return to England I soon dis-

covered that my father would not hear of this strange alliance, and that without his consent I was myself destitute and helpless. After a painful struggle I yielded to my fate: I sighed as a lover, I obeyed as a son; my wound was insensibly healed by time, absence, and the habits of a new life. My cure was accelerated by a faithful report of the tranquillity and cheerfulness of the lady herself, and my love subsided in friendship and esteem. The minister of Crassy soon afterwards died; his stipend died with him: his daughter retired to Geneva, where, by teaching young ladies, she earned a hard subsistence for herself and her mother; but in her lowest distress she maintained a spotless reputation and a dignified behavior. A rich banker of Paris, a citizen of Geneva, had the good fortune and good sense to discover and possess this inestimable treasure; and in the capital of taste and luxury she resisted the temptations of wealth as she had sustained the hardships of indigence. The genius of her husband has exalted him to the most conspicuous station in Europe. In every change of prosperity and disgrace he has reclined on the bosom of a faithful friend; and Mademoiselle Curchod is now the wife of M. Necker, the Minister, and perhaps the legislator, of the French monarchy.

"THE DECLINE AND FALL OF THE ROMAN EMPIRE"

It was at Rome, on the 15th of October, 1764, as I sat musing amidst the ruins of the Capitol, while the barefooted friars were singing vespers in the Temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind. But my original plan was circumscribed to the decay of the city rather than of the empire; and though my reading and reflections began to point towards that object, some years elapsed, and several

avocations intervened, before I was seriously engaged in the execution of that laborious work. . . .

In the fifteen years between my *Essay on the Study of Literature* and the first volume of the *Decline and Fall* (1761–76), this criticism on Warburton, and some articles in the *Journal*, were my sole publications. It is more especially incumbent on me to mark the employment, or to confess the waste of time, from my travels to my father's death, an interval in which I was not diverted by any professional duties from the labors and pleasures of a studious life. 1. As soon as I was released from the fruitless task of the Swiss Revolutions (1768), I began gradually to advance from the wish to the hope, from the hope to the design, from the design to the execution, of my historical work of whose limits and extent I had yet a very inadequate notion. The classics, as low as Tacitus, the younger Pliny, and Juvenal, were my old and familiar companions. I insensibly plunged into the ocean of the Augustan history; and in the descending series I investigated, with my pen almost always in my hand, the original records, both Greek and Latin, from Dion Cassius to Ammianus Marcellinus, from the reign of Trajan to the last age of the Western Caesars. The subsidiary rays of medals and inscriptions, of geography and chronology, were thrown on their proper objects; and I applied the collections of Tillemont, whose inimitable accuracy almost assumes the character of genius, to fix and arrange within my reach the loose and scattered atoms of historical information. Through the darkness of the Middle Ages I explored my way in the *Annals and Antiquities of Italy* of the learned Muratori; and diligently compared them with the parallel or transverse lines of Sigonius and Maffei, Baronius and Pagi, till I almost grasped the ruins of Rome in the fourteenth century, without suspecting that this

final chapter must be attained by the labor of six quartos and twenty years. Among the books which I purchased, the *Theodosian Code*, with the commentary of James Godefroy, must be gratefully remembered. I used it (and much I used it) as a work of history rather than of jurisprudence; but in every light it may be considered as a full and capacious repository of the political state of the Empire in the fourth and fifth centuries. As I believed, and as I still believe, that the propagation of the Gospel and the triumph of the Church are inseparably connected with the decline of the Roman monarchy, I weighed the causes and effects of the revolution, and contrasted the narratives and apologies of the Christians themselves with the glances of candor or enmity which the Pagans have cast on the rising sects. The Jewish and Heathen testimonies, as they are collected and illustrated by Dr. Lardner, directed, without superseding, my search of the originals; and in an ample dissertation on the miraculous darkness of the Passion, I privately drew my conclusions from the silence of an unbelieving age. I have assembled the preparatory studies directly or indirectly relative to my History; but in strict equity they must be spread beyond this period of my life, over the two summers (1771 and 1772) that elapsed between my father's death and my settlement in London. 2. In a free conversation with books and men, it would be endless to enumerate the names and characters of all who are introduced to our acquaintance; but in this general acquaintance we may select the degrees of friendship and esteem. According to the wise maxim, *Multum legere potius quam multa*, I reviewed again and again the immortal works of the French and English, the Latin and Italian classics. My Greek studies (though less assiduous than I designed) maintained and extended my knowledge of that incomparable idiom. Homer and Xenophon were

still my favorite authors, and I had almost prepared for the press an essay on the *Cyropoedia*, which in my own judgment is not unhappily labored. After a certain age, the new publications of merit are the sole food of the many; and the most austere student will be often tempted to break the line for the sake of indulging his own curiosity and of providing the topics of fashionable currency. A more respectable motive may be assigned for the third perusal of Blackstone's *Commentaries*, and a copious and critical abstract of that English work was my first serious production in my native language. 3. My literary leisure was much less complete and independent than it might appear to the eye of a stranger. In the hurry of London I was destitute of books; in the solitude of Hampshire I was not master of my time. My quiet was gradually disturbed by our domestic anxiety, and I should be ashamed of my unfeeling philosophy had I found much time or taste for study in the last fatal summer (1770) of my father's decay and dissolution. . . .

No sooner was I settled in my house and library, than I undertook the composition of the first volume of my History. At the outset all was dark and doubtful; even the title of the work, the true era of the decline and fall of the Empire, the limits of the introduction, the division of the chapters, and the order of the narrative; and I was often tempted to cast away the labor of seven years. The style of an author should be the image of his mind, but the choice and command of language is the fruit of exercise. Many experiments were made before I could hit the middle tone between a dull chronicle and a rhetorical declamation: three times did I compose the first chapter, and twice the second and third, before I was tolerably satisfied with their effect. In the remainder of the way I advanced with a more equal and easy pace; but the fifteenth and six-

teenth chapters have been reduced, by three successive revisals, from a large volume to their present size; and they might still be compressed without any loss of facts or sentiments. An opposite fault may be imputed to the concise and superficial narrative of the first reigns from Commodus to Alexander; a fault of which I have never heard, except from Mr. Hume in his last journey to London. Such an oracle might have been consulted and obeyed with rational devotion; but I was soon disgusted with the modest practice of reading the manuscript to my friends. Of such friends some will praise from politeness, and some will criticise from vanity. The author himself is the best judge of his own performance; no one has so deeply meditated on the subject; no one is so sincerely interested in the event. . . .

The volume of my History, which had been somewhat delayed by the novelty and tumult of a first session, was now ready for the press. After the perilous adventure had been declined by my friend Mr. Elmsley, I agreed, upon easy terms, with Mr. Thomas Cadell, a respectable bookseller, and Mr. William Strahan, an eminent printer; and they undertook the care and risk of the publication, which derived more credit from the name of the shop than from that of the author. The last revisal of the proofs was submitted to my vigilance; and many blemishes of style, which had been invisible in the manuscript, were discovered and corrected in the printed sheet. So moderate were our hopes, that the original impression had been stinted to five hundred, till the number was doubled by the prophetic taste of Mr. Strahan. During this awful interval I was neither elated by the ambition of fame nor depressed by the apprehension of contempt. My diligence and accuracy were attested by my own conscience. History is the most popular species of writing, since it can adapt it-

self to the highest or the lowest capacity. I had chosen an illustrious subject. Rome is familiar to the school-boy and the statesman; and my narrative was deduced from the last period of classical reading. I had likewise flattered myself that an age of light and liberty would receive without scandal an inquiry into the *human* causes of the progress and establishment of Christianity.

I am at a loss how to describe the success of the work without betraying the vanity of the writer. The first impression was exhausted in a few days; a second and third edition were scarcely adequate to the demand; and the bookseller's property was twice invaded by the pirates of Dublin. My book was on every table, and almost on every toilette; the historian was crowned by the taste or fashion of the day; nor was the general voice disturbed by the barking of any *profane* critic. The favor of mankind is most freely bestowed on a new acquaintance of any original merit; and the mutual surprise of the public and their favorite is productive of those warm sensibilities which, at a second meeting, can no longer be rekindled. If I listened to the music of praise, I was more seriously satisfied with the approbation of my judges. The candor of Dr. Robertson embraced his disciple. A letter from Mr. Hume overpaid the labor of ten years; but I have never presumed to accept a place in the triumvirate of British Historians. . . .

Nearly two years had elapsed between the publication of my first and the commencement of my second volume, and the causes must be assigned to this long delay. 1. After a short holiday, I indulged my curiosity in some studies of a very different nature, a course of anatomy, which was demonstrated by Dr. Hunter; and some lessons of chemistry, which were delivered by Mr. Higgins. The principles of these sciences, and a taste for books of natural

history, contributed to multiply my ideas and images; and the anatomist and chemist may sometimes track me in their own snow. 2. I dived, perhaps too deeply, into the mud of the Arian controversy, and many days of reading, thinking, and writing were consumed in the pursuit of a phantom. 3. It is difficult to arrange, with order and perspicuity, the various transactions of the age of Constantine; and so much was I displeased with the first essay, that I committed to the flames above fifty sheets. 4. The six months of Paris and pleasure must be deducted from the account. But when I resumed my task, I felt my improvement; I was now master of my style and subject, and while the measure of my daily performance was enlarged, I discovered less reason to cancel or correct. It has always been my practice to cast a long paragraph in a single mould, to try it by my ear, to deposit it in my memory, but to suspend the action of the pen till I had given the last polish to my work. Shall I add, that I never found my mind more vigorous nor my composition more happy than in the winter hurry of society and Parliament? . . .

So flexible is the title of my History, that the final era might be fixed at my own choice; and I long hesitated whether I should be content with the three volumes, *The Fall of the Western Empire*, which fulfilled my first engagement with the public. In this interval of suspense, nearly a twelvemonth, I returned by a natural impulse to the Greek authors of antiquity; I read with new pleasure the *Iliad* and the *Odyssey*, the histories of Herodotus, Thucydides, and Xenophon, a large portion of the tragic and comic theatre of Athens, and many interesting dialogues of the Socratic school. Yet in the luxury of freedom I began to wish for the daily task, the active pursuit, which gave a value to every book and object to every inquiry; the pref-

ace of a new edition announced my design, and I dropped without reluctance from the age of Plato to that of Justinian. The original texts of Procopius and Agathias supplied the events and even the characters of his reign; but a laborious winter was devoted to the *Codes*, the *Pandects*, and the modern interpreters, before I presumed to form an abstract of the civil law. My skill was improved by practice, my diligence perhaps was quickened by the loss of office; and excepting the last chapter, I had finished the fourth volume before I sought a retreat on the banks of the Leman Lake. . . .

My transmigration from London to Lausanne could not be effected without interrupting the course of my historical labors. The hurry of my departure, the joy of my arrival, the delay of my tools, suspended their progress; and a full twelvemonth was lost before I could resume the thread of regular and daily industry. A number of books most requisite and least common had been previously selected; the academical library of Lausanne, which I could use as my own, contained at least the Fathers and Councils; and I have derived some occasional succor from the public collections of Berne and Geneva. The fourth volume was soon terminated by an abstract of the controversies of the Incarnation, which the learned Dr. Prideaux was apprehensive of exposing to profane eyes. It had been the original design of the learned Dean Prideaux to write the history of the ruin of the Eastern Church. In this work it would have been necessary, not only to unravel all those controversies which the Christians made about the hypostatical union, but also to unfold all the niceties and subtle notions which each sect entertained concerning it. The pious historian was apprehensive of exposing that incomprehensible mystery to the cavils and objections of unbelievers; and he durst not, "seeing the

nature of this book, venture it abroad in so wanton and lewd an age."

In the fifth and sixth volumes the revolutions of the empire and the world are most rapid, various, and instructive; and the Greek or Roman historians are checked by the hostile narratives of the barbarians of the East and the West.

It was not till after many designs and many trials that I preferred, as I still prefer, the method of grouping my picture by nations; and the seeming neglect of chronological order is surely compensated by the superior merits of interest and perspicuity. The style of the first volume is, in my opinion, somewhat crude and elaborate; in the second and third it is ripened into ease, correctness, and numbers; but in the three last I may have been seduced by the facility of my pen, and the constant habit of speaking one language and writing another may have infused some mixture of Gallic idioms. Happily for my eyes, I have always closed my studies with the day, and commonly with the morning; and a long but temperate labor has been accomplished without fatiguing either the mind or body; but when I computed the remainder of my time and my task, it was apparent that, according to the season of publication, the delay of a month would be productive of that of a year. I was now straining for the goal, and in the last winter many evenings were borrowed from the social pleasures of Lausanne. I could now wish that a pause, an interval, had been allowed for a serious revisal.

I have presumed to mark the moment of conception: I shall now commemorate the hour of my final deliverance. It was on the day, or rather night, of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page in a summer-house in my garden. After laying down my pen, I took several turns in a *ber-*

ceau, or covered walk of acacias, which commands a prospect of the country, the lake, and the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom, and perhaps the establishment of my fame. But my pride was soon humbled, and a sober melancholy was spread over my mind, by the idea that I had taken an everlasting leave of an old and agreeable companion, and that whatsoever might be the future date of my History, the life of the historian must be short and precarious. . . .

FINALE

When I contemplate the common lot of mortality, I must acknowledge that I have drawn a high prize in the lottery of life. The far greater part of the globe is overspread with barbarism or slavery. In the civilized world, the most numerous class is condemned to ignorance and poverty; and the double fortune of my birth in a free and enlightened country, in an honorable and wealthy family, is the lucky chance of an unit against millions. The general probability is that a new-born infant will not live to complete his fiftieth year. I have now passed that age, and may fairly estimate the present value of my existence in the threefold division of mind, body, and estate.

(1) The first and indispensable requisite of happiness is a clear conscience, unsullied by the reproach or remembrance of an unworthy action.

> *Hic murus aheneus esto:*
> *Nil conscire sibi, nullâ pallescere culpâ.*

I am endowed with a cheerful temper, a moderate sensibility, and a natural disposition to repose rather than to

activity: some mischievous appetites and habits have perhaps been corrected by philosophy or time. The love of study, a passion which derives fresh vigor from enjoyment, supplies each day, each hour, with a perpetual source of independent and rational pleasure; and I am not sensible of any decay of the mental faculties. The original soil has been highly improved by cultivation; but it may be questioned whether some flowers of fancy, some grateful errors, have not been eradicated with the roots of prejudice. (2) Since I have escaped from the long perils of my childhood, the serious advice of a physician has seldom been requisite. "The madness of superfluous health" I have never known; but my tender constitution has been fortified by time, and the inestimable gift of the sound and peaceful slumbers of infancy may be imputed both to the mind and body. (3) I have already described the merits of my society and situation; but these enjoyments would be tasteless or bitter if their possession were not assured by an annual and adequate supply. According to the scale of Switzerland I am a rich man, and I am indeed rich, since my income is superior to my expense, and my expense is equal to my wishes. My friend, Lord Sheffield, has kindly relieved me from the cares to which my taste and temper are most adverse; shall I add, that since the failure of my first wishes I have never entertained any serious thoughts of a matrimonial connection?

I am disgusted with the affectation of men of letters who complain that they have renounced a substance for a shadow; and that their fame (which sometimes is no insupportable weight) affords a poor compensation for envy, censure, and persecution. My own experience, at least, has taught me a very different lesson. Twenty happy years have been animated by the labor of my history; and its success has given me a name, a rank, a character

in the world, to which I should not otherwise have been entitled. The freedom of my writings has indeed provoked an implacable tribe; but as I was safe from the stings, I was soon accustomed to the buzzing of the hornets. My nerves are not tremblingly alive, and my literary temper is so happily framed, that I am less sensible of pain than of pleasure. The rational pride of an author may be offended rather than flattered by vague indiscriminate praise; but he cannot, he should not, be indifferent to the fair testimonies of private and public esteem. Even his moral sympathy may be gratified by the idea that now, in the present hour, he is imparting some degree of amusement or knowledge to his friends in a distant land: that one day his mind will be familiar to the grandchildren of those who are yet unborn. I cannot boast of the friendship or favor of princes; the patronage of English literature has long since been devolved on our booksellers, and the measure of their liberality is the least ambiguous test of our common success. Perhaps the golden mediocrity of my fortune has contributed to fortify my application.

The present is a fleeting moment, the past is no more; and our prospect of futurity is dark and doubtful. This day may possibly be my last; but the laws of probability, so true in general, so fallacious in particular, still allow me about fifteen years. I shall soon enter into the period which, as the most agreeable of his long life, was selected by the judgment and experience of the sage Fontenelle. His choice is approved by the eloquent historian of nature, who fixes our moral happiness to the mature season in which our passions are supposed to have calmed, our duties fulfilled, our ambition satisfied, our fame and fortune established on a solid basis. In private conversation, that great and amiable man added the weight of his own experience; and this autumnal felicity might be exemplified

in the lives of Voltaire, Hume, and many other men of letters. I am far more inclined to embrace than to dispute this comfortable doctrine. I will not suppose any premature decay of the mind or body; but I must reluctantly observe that two causes, the abbreviation of time, and the failure of hope, will always tinge with a browner shade the evening of life.

THE LIFE OF SAMUEL JOHNSON

JAMES BOSWELL

Samuel Johnson, born in Lichfield in 1709, received his education at the Lichfield grammar school, in his father's bookstore, and at Pembroke College, Oxford (1728). After several years school teaching and hack-writing he married Mrs. Porter, twenty-one years his senior. In 1737 he set out with David Garrick to seek his fortune in London. He published his *Dictionary* in 1755, received a pension from George III in 1762, and met Boswell in 1763. His club of famous men, Goldsmith, Reynolds, Garrick, Burke, Gibbon, and others, was founded in 1764. He was intimate with the Thrales during the years 1764–80; he toured the Hebrides with Boswell in 1773. In 1759 he published *Rasselas* and an edition of Shakespeare, and in 1779–81 his *Lives of the Poets*. He died in London in 1784. The famous account of his life by Boswell appeared in 1791.

MARRIAGE

In a man whom religious education has secured from licentious indulgences, the passion of love, when once it has seized him, is exceedingly strong; being unimpaired by dissipation, and totally concentrated in one object. This was experienced by Johnson, when he became the fervent admirer of Mrs. Porter, after her first husband's death. Miss Porter told me, that when he was first introduced to her mother, his appearance was very forbidding: he was then lean and lank, so that his immense structure of bones

was hideously striking to the eye, and the scars of the scrophula were deeply visible. He also wore his hair, which was straight and stiff, and separated behind; and he often had, seemingly, convulsive starts and odd gesticulations, which tended to excite at once surprise and ridicule. Mrs. Porter was so much engaged by his conversation that she overlooked all these external disadvantages, and said to her daughter: "This is the most sensible man that I ever saw in my life."

Though Mrs. Porter was double the age of Johnson, and her person and manner, as described to me by the late Mr. Garrick, were by no means pleasing to others, she must have had a superiority of understanding and talents, as she certainly inspired him with a more than ordinary passion; and she having signified her willingness to accept of his hand, he went to Lichfield to ask his mother's consent to the marriage, which he could not but be conscious, was a very imprudent scheme, both on account of their disparity of years and her want of fortune. But Mrs. Johnson knew too well the ardor of her son's temper, and was too tender a parent to oppose his inclinations.

I know not for what reason the marriage ceremony was not performed at Birmingham; but a resolution was taken that it should be at Derby, for which place the bride and bridegroom set out on horseback, I suppose in very good humor. But though Mr. Topham Beauclerk used archly to mention Johnson's having told him, with much gravity, "Sir, it was a love marriage on both sides," I have had from my illustrious friend the following curious account of their journey to church upon the nuptial morn:

9th July:—Sir, she had read the old romances, and had got into her head the fantastical notion that a woman of spirit should use her lover like a dog. So, Sir, at first she told me that I rode too

fast, and she could not keep up with me; and, when I rode a little slower, she passed me, and complained that I lagged behind. I was not to be made the slave of caprice; and I resolved to begin as I meant to end. I therefore pushed on briskly, till I was fairly out of her sight. The road lay between two hedges, so I was sure she could not miss it; and I contrived that she should soon come up with me. When she did, I observed her to be in tears.

This, it must be allowed, was a singular beginning of connubial felicity; but there is no doubt that Johnson, though he thus shewed a manly firmness, proved a most affectionate and indulgent husband to the last moment of Mrs. Johnson's life: and in his *Prayers* and *Meditations*, we find very remarkable evidence that his regard and fondness for her never ceased, even after her death.

He now set up a private academy, for which purpose he hired a large house, well situated near his native city. In the *Gentleman's Magazine* for 1736, there is the following advertisement:

AT EDIAL, NEAR LICHFIELD, IN STAFFORDSHIRE, YOUNG GENTLEMEN ARE BOARDED AND TAUGHT THE LATIN AND GREEK LANGUAGES, BY SAMUEL JOHNSON.

But the only pupils that were put under his care were the celebrated David Garrick and his brother George, and a Mr. Offely, a young gentleman of good fortune who died early. The truth is, that he was not so well qualified for being a teacher of elements, and a conductor in learning by regular gradations, as men of inferior powers of mind. His own acquisitions had been made by fits and starts, by violent irruptions into the regions of knowledge; and it could not be expected that his impatience would be subdued, and his impetuosity restrained, so as to fit him for a quiet guide to novices.

Johnson was not more satisfied with his situation as the master of an academy, than with that of the usher of a school; we need not wonder, therefore, that he did not keep his academy above a year and a half. From Mr. Garrick's account he did not appear to have been profoundly reverenced by his pupils. His oddities of manner, and uncouth gesticulations, could not but be the subject of merriment to them; and, in particular, the young rogues used to listen at the door of his bedchamber, and peep through the key-hole, that they might turn into ridicule his tumultuous and awkward fondness for Mrs. Johnson, whom he used to name by the familiar appellation of Tetty or Tetsey, which like Betty or Betsey, is provincially used as a contraction for Elisabeth, her christian name, but which to us seems ludicrous, when applied to a woman of her age and appearance. Mr. Garrick described her to me as very fat, with a bosom of more than ordinary protuberance, with swelled cheeks of a florid red, produced by thick painting, and increased by the liberal use of cordials; flaring and fantastick in her dress, and affected both in her speech and her general behavior. I have seen Garrick exhibit her, by his exquisite talent of mimickry, so as to excite the heartiest bursts of laughter; but he, probably, as is the case in all such representations, considerably aggravated the picture. . . .

JOHNSON AND "THE DICTIONARY"

But the year 1747 is distinguished as the epoch, when Johnson's arduous and important work, his *Dictionary of the English Language*, was announced to the world, by the publication of its "Plan, or Prospectus."

How long this immense undertaking had been the object of his contemplation, I do not know. I once asked him by

what means he had attained to that astonishing knowledge of our language, by which he was enabled to realise a design of such extent, and accumulated difficulty. He told me, that "it was not the effect of particular study; but that it had grown up in his mind insensibly." I have been informed by Mr. James Dodsley, that several years before this period, when Johnson was one day sitting in his brother Robert's shop, he heard his brother suggest to him, that a Dictionary of the English Language would be a work that would be well received by the public; that Johnson seemed at first to catch at the proposition, but, after a pause, said, in his abrupt decisive manner, "I believe I shall not undertake it." That he, however, had bestowed much thought upon the subject, before he published his "Plan," is evident from the enlarged, clear, and accurate views which it exhibits; and we find him mentioning in that tract, that many of the writers whose testimonies were to be produced as authorities, were selected by Pope; which proves that he had been furnished, probably by Mr. Robert Dodsley, with whatever hints that eminent poet had contributed towards a great literary project, that had been the subject of important consideration in a former reign.

The booksellers who contracted with Johnson, single and unaided, for the execution of a work, which in other countries has not been effected but by the coöperating exertions of many, were Mr. Robert Dodsley, Mr. Charles Hitch, Mr. Andrew Millar, the two Messieurs Longman, and the two Messieurs Knapton. The price stipulated was fifteen hundred and seventy-five pounds.

The "Plan" was addressed to Philip Dormer, Earl of Chesterfield, then one of his Majesty's Prineipal Secretaries of State; a nobleman who was very ambitious of literary distinction, and who, upon being informed of the

design, had expressed himself in terms very favorable to its success. There is, perhaps in every thing of any consequence, a secret history which it would be amusing to know, could we have it authentically communicated. Johnson told me: "Sir, the way in which the Plan of my *Dictionary* came to be inscribed to Lord Chesterfield, was this: I had neglected to write it by the time appointed. Dodsley suggested a desire to have it addressed to Lord Chesterfield. I laid hold of this as a pretext for delay, that it might be better done, and let Dodsley have his desire. I said to my friend, Dr. Bathurst, 'Now if any good comes of my addressing to Lord Chesterfield, it will be ascribed to deep policy, when, in fact, it was only a casual excuse for laziness.'"

Dr. Adams found him one day busy at his *Dictionary*, when the following dialogue ensued. ADAMS: "This is a great work, Sir. How are you to get all the etymologies?" JOHNSON: "Why, Sir, here is a shelf with Junius, and Skinner, and others; and there is a Welch gentleman who has published a collection of Welch proverbs, who will help me with the Welch." ADAMS: "But, Sir, how can you do this in three years?" JOHNSON: "Sir, I have no doubt that I can do it in three years." ADAMS: "But the French Academy, which consists of forty members, took forty years to compile their Dictionary." JOHNSON: "Sir, thus it is. This is the proportion. Let me see; forty times forty is sixteen hundred. As three to sixteen hundred, so is the proportion of an Englishman to a Frenchman." With so much ease and pleasantry could he talk of that prodigious labor which he had undertaken to execute.

For the mechanical part he employed, as he told me, six amanuenses; and let it be remembered by the natives of North-Britain, to whom he is supposed to have been so hostile, that five of them were of that country. . . .

To all these painful laborers, Johnson shewed a never-ceasing kindness, so far as they stood in need of it. . . .

For Shiels, who died of a consumption, he had much tenderness; and it has been thought that some choice sentences in the *Lives of the Poets* were supplied by him. Peyton, when reduced to penury, had frequent aid from the bounty of Johnson, who at last was at the expense of burying both him and his wife.

While the *Dictionary* was going forward, Johnson lived part of the time in Holborn, part in Gough-square, Fleet-street; and he had an upper room fitted up like a counting-house for the purpose, in which he gave to the copyists their several tasks. The words, partly taken from other dictionaries, and partly supplied by himself, having been first written down with spaces left between them, he delivered in writing their etymologies, definitions, and various significations. The authorities were copied from the books themselves, in which he had marked the passages with a black-lead pencil, the traces of which could easily be effaced. I have seen several of them, in which that trouble had not been taken; so that they were just as when used by the copyists. It is remarkable, that he was so attentive in the choice of the passages in which words were authorised, that one may read page after page of his *Dictionary* with improvement and pleasure; and it should not pass unobserved, that he has quoted no author whose writings had a tendency to hurt sound religion and morality.

The necessary expense of preparing a work of such magnitude for the press, must have been a considerable deduction from the price stipulated to be paid for the copyright. I understand that nothing was allowed by the booksellers on that account; and I remember his telling me, that a large portion of it having by mistake been

written upon both sides of the paper, so as to be inconvenient for the compositor, it cost him twenty pounds to have it transcribed upon one side only.

He is now to be considered as "tugging at his oar," as engaged in a steady continued course of occupation, sufficient to employ all his time for some years; and which was the best preventive of that constitutional melancholy which was ever lurking about him, ready to trouble his quiet. But his enlarged and lively mind could not be satisfied without more diversity of employment, and the pleasure of animated relaxation. He therefore not only exerted his talents in occasional composition very different from lexicography, but formed a club in Ivy-lane, Paternoster-row, with a view to enjoy literary discussion, and amuse his evening hours. . . .

JOHNSON AND GARRICK

1749: *Ætat.* 40.]—In January, 1749, he published *The Vanity of Human Wishes*, being the *Tenth Satire* of Juvenal imitated. He, I believe, composed it the preceding year. Mrs. Johnson, for the sake of country air, had lodgings at Hamstead, to which he resorted occasionally, and there the greatest part, if not the whole, of this imitation was written. The fervid rapidity with which it was produced, is scarcely credible. I have heard him say, that he composed seventy lines of it in one day, without putting one of them upon paper till they were finished. I remember when I once regretted to him that he had not given us more of Juvenal's *Satires*, he said he probably should give more, for he had them all in his head; by which I understood that he had the originals and correspondent allusions floating in his mind, which he could, when he pleased, embody and rend permanent without much labor. Some of them, however, he observed were too gross for imitation.

The profits of a single poem, however excellent, appear to have been very small in the last reign, compared with what a publication of the same size has since been known to yield. I have mentioned, upon Johnson's own authority, that for his *London* he had only ten guineas; and now, after his fame was established, he got for his *Vanity of Human Wishes* but five guineas more, as is proved by an authentic document in my possession.

His *Vanity of Human Wishes* has less of common life, but more of a philosophic dignity than his *London*. More readers, therefore, will be delighted with the pointed spirit of *London*, than with the profound reflection of *The Vanity of Human Wishes*. Garrick, for instance, observed in his sprightly manner, with more vivacity than regard to just discrimination, as is usual with wits: "When Johnson lived much with the Herveys, and saw a good deal of what was passing in life, he wrote his *London*, which is lively and easy. When he became more retired he gave us his *Vanity of Human Wishes*, which is as hard as Greek. Had he gone on to imitate another satire, it would have been as hard as Hebrew."

Garrick being now vested with theatrical power by being manager of Drury-lane theatre, he kindly and generously made use of it to bring out Johnson's tragedy, which had been long kept back for want of encouragement. But in this benevolent purpose he met with no small difficulty from the temper of Johnson, which could not brook that a drama which he had formed with much study, and had been obliged to keep more than the nine years of Horace, should be revised and altered at the pleasure of an actor. Yet Garrick knew well, that without some alterations it would not be fit for the stage. A violent dispute having ensued between them, Garrick applied to the Reverend Dr. Taylor to interpose. Johnson was at first very ob-

stinate. "Sir, (said he) the fellow wants me to make Mahomet run mad, that he may have an opportunity of tossing his hands and kicking his heels." He was, however, at last, with difficulty, prevailed on to comply with Garrick's wishes, so as to allow of some changes; but still there were not enough.

Dr. Adams was present the first night of the representation of *Irene*, and gave me the following account: "Before the curtain drew up, there were catcalls whistling, which alarmed Johnson's friends. The Prologue, which was written by himself in a manly strain, soothed the audience, and the play went off tolerably, till it came to the conclusion, when Mrs. Pritchard, the heroine of the piece, was to be strangled upon the stage, and was to speak two lines with the bowstring round her neck. The audience cried out, 'Murder! Murder!' She several times attempted to speak; but in vain. At last she was obliged to go off the stage alive." This passage was afterwards struck out, and she was carried off to be put to death behind the scenes, as the play now has it. . . .

Notwithstanding all the support of such performers as Garrick, Barry, Mrs. Cibber, Mrs. Pritchard, and every advantage of dress and decoration, the tragedy of *Irene* did not please the public. Mr. Garrick's zeal carried it through for nine nights, so that the author had his three nights' profits; and from a receipt signed by him, now in the hands of Mr. James Dodsley, it appears that his friend Mr. Robert Dodsley gave him one hundred pounds for the copy, with his usual reservation of the right of one edition.

When asked how he felt upon the ill success of his tragedy, he replied, "Like the Monument;" meaning that he continued firm and unmoved as that column. And let it be remembered, as an admonition to the *genus irritabile*

of dramatic writers, that this great man, instead of peevishly complaining of the bad taste of the town, submitted to its decision without a murmur. He had, indeed, upon all occasions, a great deference for the general opinion: "A man (said he) who writes a book, thinks himself wiser or wittier than the rest of mankind; he supposes that he can instruct or amuse them, and the public to whom he appeals, must, after all, be the judges of his pretensions."

On occasion of his play being brought upon the stage, Johnson had a fancy that as a dramatic author his dress should be more gay than what he ordinarily wore; he therefore appeared behind the scenes, and even in one of the side boxes, in a scarlet waistcoat, with rich gold lace, and a gold-laced hat. He humorously observed to Mr. Langton "that when in that dress he could not treat people with the same ease as when in his usual plain clothes." Dress indeed, we must allow, has more effect even upon strong minds than one should suppose, without having had the experience of it. His necessary attendance while his play was in rehearsal, and during its performance, brought him acquainted with many of the performers of both sexes, which produced a more favorable opinion of their profession than he had harshly expressed in his *Life of Savage*. With some of them he kept up an acquaintance as long as he and they lived, and was ever ready to shew them acts of kindness. He for a considerable time used to frequent the Green Room, and seemed to take delight in dissipating his gloom, by mixing in the sprightly chit-chat of the motley circle then to be found there. Mr. David Hume related to me from Mr. Garrick, that Johnson at last denied himself this amusement, from considerations of rigid virtue; saying: "I'll come no more behind your scenes, David; for the silk stockings and white bosoms of your actresses excite my amorous propensities." . . .

JOHNSON AND LORD CHESTERFIELD

Lord Chesterfield, to whom Johnson had paid the high compliment of addressing to his Lordship the "Plan" of his *Dictionary*, had behaved to him in such a manner as to excite his contempt and indignation. The world has been for many years amused with a story confidently told, and as confidently repeated with additional circumstances, that a sudden disgust was taken by Johnson upon occasion of his having been one day kept long in waiting in his Lordship's antechamber, for which the reason assigned was, that he had company with him; and that at last, when the door opened, out walked Colley Cibber; and that Johnson was so violently provoked when he found for whom he had been so long excluded, that he went away in a passion, and never would return. I remember having mentioned this story to George Lord Lyttelton, who told me, he was very intimate with Lord Chesterfield; and holding it as a well-known truth, defended Lord Chesterfield, by saying, that "Cibber, who had been introduced familiarly by the back-stairs, had probably not been there above ten minutes." It may seem strange even to entertain a doubt concerning a story so long and so widely current, and thus implicitly adopted, if not sanctioned, by the authority which I have mentioned; but Johnson himself assured me, that there was not the least foundation for it. He told me, that there never was any particular incident which produced a quarrel between Lord Chesterfield and him; but that his Lordship's continued neglect was the reason why he resolved to have no connection with him. When the *Dictionary* was upon the eve of publication, Lord Chesterfield, who, it is said, had flattered himself with expectations that Johnson would dedicate the work to him, attempted, in a courtly manner, to sooth and

insinuate himself with the Sage, conscious, as it should seem, of the cold indifference with which he had treated its learned author; and further attempted to conciliate him, by writing two papers in *The World*, in recommendation of the work; and it must be confessed, that they contain some studied compliments, so finely turned, that if there had been no previous offence, it is probable that Johnson would have been highly delighted. Praise, in general, was pleasing to him; but by praise from a man of rank and elegant accomplishment, he was peculiarly gratified.

This courtly device failed of its effect. Johnson, who thought that "all was false and hollow," despised the honeyed words, and was even indignant that Lord Chesterfield should, for a moment, imagine that he could be the dupe of such an artifice. His expression to me concerning Lord Chesterfield, upon this occasion, was: "Sir, after making great professions, he had, for many years, taken no notice of me; but when my *Dictionary* was coming out, he fell a scribbling in *The World* about it. Upon which, I wrote him a letter expressed in civil terms, but such as might shew him that I did not mind what he said or wrote, and that I had done with him."

This is that celebrated letter of which so much has been said, and about which curiosity has been so long excited, without being gratified. I for many years solicited Johnson to favor me with a copy of it, that so excellent a composition might not be lost to posterity. He delayed from time to time to give it me; till at last in 1781, when we were on a visit at Mr. Dilly's, at Southill in Bedfordshire, he was pleased to dictate it to me from memory. He afterwards found among his papers a copy of it, which he had dictated to Mr. Baretti, with its title and corrections, in his own handwriting. This he gave to Mr. Langton; adding that if it were to come into print, he wished it to be from

that copy. By Mr. Langton's kindness, I am enabled to enrich my work with a perfect transcript of what the world has so eagerly desired to see.

February 7, 1755.

To the Right Honorable the Earl of Chesterfield.

My Lord, I have been lately informed, by the proprietor of *The World*, that two papers, in which my *Dictionary* is recommended to the public, were written by your Lordship. To be so distinguished, is an honor, which, being very little accustomed to favors from the great, I know not well how to receive, or in what terms to acknowledge.

When, upon some slight encouragement, I first visited your Lordship, I was overpowered, like the rest of mankind, by the enchantment of your address; and could not forbear to wish that I might boast myself *Le vanqueur du vainqueur de la terre;*— that I might obtain that regard for which I saw the world contending; but I found my attendance so little encouraged, that neither pride nor modesty would suffer me to continue it. When I had once addressed your Lordship in public, I had exhausted all the art of pleasing which a retired and uncourtly scholar can possess. I had done all that I could; and no man is well pleased to have his all neglected, be it ever so little.

Seven years, my Lord, have now past, since I waited in your outward rooms, or was repulsed from your door; during which time I have been pushing on my work through difficulties, of which it is useless to complain, and have brought it, at last, to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favor. Such treatment I did not expect, for I never had a Patron before.

The shepherd in Virgil grew at last acquainted with Love, and found him a native of the rocks.

Is not a Patron, my Lord, one who looks with unconcern on a man struggling for life in the water, and, when he has reached ground, encumbers him with help? The notice which you have been pleased to take of my labors, had it been early, had been

kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary, and cannot impart it; till I am known, and do not want it. I hope it is no very cynical asperity not to confess obligations where no benefit has been received, or to be unwilling that the Public should consider me as owing that to a Patron, which Providence has enabled me to do for myself.

Having carried on my work thus far with so little obligation to any favorer of learning, I shall not be disappointed though I should conclude it, if less be possible, with less; for I have been long wakened from that dream of hope, in which I once boasted myself with so much exultation, my Lord, your Lordship's most humble, most obedient servant,

Sam Johnson

. . . . . .

That Lord Chesterfield must have been mortified by the lofty contempt, and polite, yet keen satire with which Johnson exhibited him to himself in this letter, it is impossible to doubt. He, however, with that glossy duplicity which was his constant study, affected to be quite unconcerned. Dr. Adams mentioned to Mr. Robert Dodsley that he was sorry Johnson had written his letter to Lord Chesterfield. Dodsley, with the true feelings of trade, said "he was very sorry too; for that he had a property in the *Dictionary*, to which his Lordship's patronage might have been of consequence." He then told Dr. Adams, that Lord Chesterfield had shewn him the letter. "I should have imagined (replied Dr. Adams) that Lord Chesterfield would have concealed it." "Poh! (said Dodsley) do you think a letter from Johnson could hurt Lord Chesterfield? Not at all, Sir. It lay upon his table, where any body might see it. He read it to me; said, 'This man has great powers,' pointed out the severest passages, and observed how well they were expressed." This air of indifference, which imposed upon the worthy

Dodsley, was certainly nothing but a specimen of that dissimulation which Lord Chesterfield inculcated as one of the most essential lessons for the conduct of life. His Lordship endeavored to justify himself to Dodsley from the charges brought against him by Johnson; but we may judge of the flimsiness of his defence, from his having excused his neglect of Johnson, by saying that "he had heard he had changed his lodgings, and did not know where he lived;" as if there could have been the smallest difficulty to inform himself of that circumstance, by inquiring in the literary circle with which his Lordship was well acquainted, and was, indeed, himself one of its ornaments. . . .

BOSWELL'S FIRST CALL

Mr. Thomas Davies the actor, who then kept a bookseller's shop in Russel-street, Covent-garden, told me that Johnson was very much his friend, and came frequently to his house, where he more than once invited me to meet him; but by some unlucky accident or other he was prevented from coming to us.

Mr. Thomas Davies was a man of good understanding and talents, with the advantage of a liberal education. Though somewhat pompous, he was an entertaining companion; and his literary performances have no inconsiderable share of merit. He was a friendly and very hospitable man. Both he and his wife, (who has been celebrated for her beauty,) though upon the stage for many years, maintained an uniform decency of character; and Johnson esteemed them, and lived in as easy an intimacy with them, as with any family which he used to visit. Mr. Davies recollected several of Johnson's remarkable sayings, and was one of the best of the many imitators of his voice and manner, while relating them. He increased my

impatience more and more to see the extraordinary man whose works I highly valued, and whose conversation was reported to be peculiarly excellent.

At last, on Monday the 16th of May, when I was sitting in Mr. Davies's back-parlor, after having drunk tea with him and Mrs. Davies, Johnson unexpectedly came into the shop; and Mr. Davies having perceived him through the glass-door in the room in which we were sitting, advancing towards us, he announced his aweful approach to me, somewhat in the manner of an actor in the part of Horatio, when he addresses Hamlet on the appearance of his father's ghost, "Look, my Lord, it comes." I found that I had a very perfect idea of Johnson's figure, from the portrait of him painted by Sir Joshua Reynolds soon after he had published his *Dictionary*, in the attitude of sitting in his easy chair in deep meditation, which was the first picture his friend did for him, which Sir Joshua very kindly presented to me, and from which an engraving has been made for this work. Mr. Davies mentioned my name, and respectfully introduced me to him. I was much agitated; and recollecting his prejudice against the Scotch, of which I had heard much, I said to Davies, "Don't tell where I come from."—"From Scotland," cried Davies roguishly. "Mr. Johnson, (said I) I do indeed come from Scotland, but I cannot help it." I am willing to flatter myself that I meant this as light pleasantry to sooth and conciliate him, and not as an humiliating abasement at the expense of my country. But however that might be, this speech was somewhat unlucky; for with the quickness of wit for which he was so remarkable, he seized the expression "Come from Scotland," which I used in the sense of being of that country; and, as if I had said that I had come away from it, or left it, retorted, "That, Sir, I find, is what a very great many of your

countrymen cannot help." This stroke stunned me a good deal; and when we had sat down, I felt myself not a little embarrassed, and apprehensive of what might come next. He then addressed himself to Davies: "What do you think of Garrick? He has refused me an order for the play for Miss Williams, because he knows the house will be full, and that an order would be worth three shilling." Eager to take any opening to get into conversation with him, I ventured to say, "O, Sir, I cannot think Mr. Garrick would grudge such a trifle to you." "Sir, (said he, with a stern look,) I have known David Garrick longer than you have done: and I know no right you have to talk to me on the subject." Perhaps I deserved this check; for it was rather presumptuous in me, an entire stranger, to express any doubt of the justice of his animadversion upon his old acquaintance and pupil. I now felt myself much mortified, and began to think that the hope which I had long indulged of obtaining his acquaintance was blasted. And, in truth, had not my ardor been uncommonly strong, and my resolution uncommonly persevering, so rough a reception might have deterred me forever from making any further attempts. Fortunately, however, I remained upon the field not wholly discomfited.

I was highly pleased with the extraordinary vigor of his conversation, and regretted that I was drawn away from it by an engagement at another place. I had, for a part of the evening, been left alone with him, and had ventured to make an observation now and then, which he received very civilly; so that I was satisfied that though there was a roughness in his manner, there was no ill-nature in his disposition. Davies followed me to the door, and when I complained to him a little of the hard blows which the great man had given me, he kindly took upon him to con-

sole me by saying, "Don't be uneasy. I can see he likes you very well."

A few days afterwards I called on Davies, and asked him if he thought I might take the liberty of waiting on Mr. Johnson at his Chambers in the Temple. He said I certainly might, and that Mr. Johnson would take it as a compliment. So upon Tuesday the 24th of May, after having been enlivened by the witty sallies of Messieurs Thornton, Wilkes, Churchill and Lloyd, with whom I had passed the morning, I boldly repaired to Johnson. His Chambers were on the first floor of No. 1, Inner-Temple-lane, and I entered them with an impression given me by the Reverend Dr. Blair, of Edinburgh, who had been introduced to him not long before, and described his having "found the Giant in his den;" an expression, which, when I came to be pretty well acquainted with Johnson, I repeated to him, and he was diverted at this picturesque account of himself. Dr. Blair had been presented to him by Dr. James Fordyce. At this time the controversy concerning the pieces published by Mr. James Macpherson, as translations of Ossian, was at its height. Johnson had all along denied their authenticity; and, what was still more provoking to their admirers, maintained that they had no merit. The subject having been introduced by Dr. Fordyce, Dr. Blair, relying on the internal evidence of their antiquity, asked Dr. Johnson whether he thought any man of a modern age could have written such poems? Johnson replied, "Yes, Sir, many men, many women, and many children." Johnson, at this time, did not know that Dr. Blair had just published a *Dissertation*, not only defending their authenticity, but seriously ranking them with the poems of Homer and Virgil; and when he was afterwards informed of this circumstance, he expressed some displeasure at Dr. Fordyce's having suggested the topic,

and said: "I am not sorry that they got thus much for their pains. Sir, it was like leading one to talk of a book when the author is concealed behind the door."

He received me very courteously; but, it must be confessed that his apartment, and furniture, and morning dress, were sufficiently uncouth. His brown suit of cloathes looked very rusty; he had on a little old shrivelled unpowdered wig, which was too small for his head; his shirtneck and knees of his breeches were loose; his black worsted stockings ill drawn up; and he had a pair of unbuckled shoes by way of slippers. But all these slovenly particularities were forgotten the moment that he began to talk. Some gentlemen, whom I do not recollect, were sitting with him; and when they went away, I also rose; but he said to me, "Nay, don't go." "Sir, (said I,) I am afraid that I intrude upon you. It is benevolent to allow me to sit and hear you." He seemed pleased with this compliment, which I sincerely paid him, and answered, "Sir, I am obliged to any man who visits me." I have preserved the following short minute of what passed this day:

Madness frequently discovers itself merely by unnecessary deviation from the usual modes of the world. My poor friend Smart showed the disturbance of his mind, by falling upon his knees, and saying his prayers in the street, or in any other unusual place. Now although, rationally speaking, it is greater madness not to pray at all, than to pray as Smart did, I am afraid there are so many who do not pray, that their understanding is not called in question.

Concerning this unfortunate poet, Christopher Smart, who was confined in a mad-house, he had, at another time, the following conversation with Dr. Burney:— Burney: "How does poor Smart do, Sir; is he likely to

recover?" JOHNSON: "It seems as if his mind had ceased to struggle with the disease; for he grows fat upon it." BURNEY: "Perhaps, Sir, that may be from want of exercise." JOHNSON: "No, Sir; he has partly as much exercise as he used to have, for he digs in the garden. Indeed, before his confinement, he used for exercise to walk to the ale-house; but he was carried back again. I did not think he ought to be shut up. His infirmities were not noxious to society. He insisted on people praying with him; and I'd as lief pray with Kit Smart as any one else. Another charge was, that he did not love clean linen; and I have no passion for it."—Johnson continued: "Mankind have a great aversion to intellectual labor; but even supposing knowledge to be easily attainable, more people would be content to be ignorant than would take even a little trouble to acquire it."

Talking of Garrick, he said: "He is the first man in the world for sprightly conversation."

When I rose a second time he again pressed me to stay, which I did.

He told me, that he generally went abroad at four in the afternoon, and seldom came home till two in the morning. I took the liberty to ask if he did not think it wrong to live thus, and not make more use of his great talents. He owned it was a bad habit. On reviewing, at the distance of many years, my journal of this period, I wonder how, at my first visit, I ventured to talk to him so freely, and that he bore it with so much indulgence.

Before we parted, he was so good as to promise to favor me with his company one evening at my lodgings; and, as I took my leave, shook me cordially by the hand. It is almost needless to add, that I felt no little elation at having now so happily established an acquaintance of which I had been so long ambitious.

I did not visit him again till Monday, June 13, at which time I recollect no part of his conversation, except that when I told him I had been to see Johnson ride upon three horses, he said: "Such a man, Sir, should be encouraged; for his performances show the extent of the human powers in one instance, and thus tend to raise our opinion of the faculties of man. He shows what may be attained by persevering application; so that every man may hope, that by giving as much application, although perhaps he may never ride three horses at a time, or dance upon a wire, yet he may be equally expert in whatever profession he has chosen to pursue."

He again shook me by the hand at parting, and asked me why I did not come oftener to him. Trusting that I was now in his good graces, I answered, that he had not given me much encouragement, and reminded him of the check I had received from him at our first interview. "Poh, poh! (said he, with a complacent smile,) never mind these things. Come to me as often as you can. I shall be glad to see you."

I had learnt that his place of frequent resort was the Mitre tavern in Fleet-street, where he loved to sit up late, and I begged I might be allowed to pass an evening with him there soon, which he promised I should. A few days afterwards I met him near Temple-bar, about one o'clock in the morning, and asked if he would then go to the Mitre. "Sir, (said he) it is too late; they won't let us in. But I'll go with you another night with all my heart."

A revolution of some importance in my plan of life had just taken place; for instead of procuring a commission in the foot-guards, which was my own inclination, I had, in compliance with my father's wishes, agreed to study the law; and was soon to set out for Utrecht, to hear the lectures of an excellent Civilian in that University, and

then to proceed on my travels. Though very desirous of obtaining Dr. Johnson's advice and instructions on the mode of pursuing my studies, I was at this time so occupied, shall I call it? or so dissipated, by the amusements of London, that our next meeting was not till Saturday, June 25, when happening to dine at Clifton's eating-house, in Butcher-row I was surprised to perceive Johnson come in and take his seat at another table. The mode of dining, or rather being fed, at such houses in London, is well known to many to be particularly unsocial, as there is no Ordinary, or united company, but each person has his own mess, and is under no obligation to hold any intercourse with any one. A liberal and full-minded man, however, who loves to talk, will break through this churlish and unsocial restraint. Johnson and an Irish gentleman got into a dispute concerning the cause of some part of mankind being black. "Why, Sir, (said Johnson,) it has been accounted for in three ways: either by supposing that they are the posterity of Ham, who was cursed; or that God at first created two kinds of men, one black and another white; or that by the heat of the sun the skin is scorched, and so acquires a sooty hue. This matter has been much canvassed among naturalists, but has never been brought to any certain issue." What the Irishman said is totally obliterated from my mind; but I remember that he became very warm and intemperate in his expressions; upon which Johnson rose, and quietly walked away. When he had retired, his antagonist took his revenge, as he thought, by saying, "He has a most ungainly figure, and an affectation of pomposity, unworthy of a man of genius."

Johnson had not observed that I was in the room. I followed him, however, and he agreed to meet me in the evening at the Mitre. I called on him, and we went thither at nine. We had a good supper, and port wine,

of which he then sometimes drank a bottle. The orthodox high-church sound of the MITRE, the figure and manner of the celebrated SAMUEL JOHNSON, the extraordinary power and precision of his conversation, and the pride arising from finding myself admitted as his companion, produced a variety of sensations, and a pleasing elevation of mind beyond what I had ever before experienced. . . .

JOHNSON AND WILKES

I am now to record a very curious incident in Dr. Johnson's Life, which fell under my own observation; of which *pars magna fui*, and which I am persuaded will, with the liberal-minded, be much to his credit.

My desire of being acquainted with celebrated men of every description, had made me, much about the same time, obtain an introduction to Dr. Samuel Johnson and to John Wilkes, Esq. Two men more different could perhaps not be selected out of all mankind. They had even attacked one another with some asperity in their writings; yet I lived in habits of friendship with both. I could fully relish the excellence of each; for I have ever delighted in that intellectual chemistry, which can separate good qualities from evil in the same person. . . .

My worthy booksellers and friends, Messieurs Dilly in the Poultry, at whose hospitable and well-covered table I have seen a greater number of literary men, than at any other, except that of Sir Joshua Reynolds, had invited me to meet Mr. Wilkes and some more gentlemen on Wednesday, May 15. "Pray (said I,) let us have Dr. Johnson."—"What! with Mr. Wilkes? not for the world, (said Mr. Edward Dilly:) Dr. Johnson would never forgive me."—"Come, (said I,) if you'll let me negotiate for

you, I will be answerable that all shall go well."—DILLY: "Nay, if you will take it upon you, I am sure I shall be very happy to see them both here."

Notwithstanding the high veneration which I entertained for Dr. Johnson, I was sensible that he was sometimes a little actuated by the spirit of contradiction, and by means of that I hoped I should gain my point. I was persuaded that if I had come upon him with a direct proposal—"Sir, will you dine in company with Jack Wilkes?"—he would have flown into a passion, and would probably have answered: "Dine with Jack Wilkes, Sir! I'd as soon dine with Jack Ketch." I therefore, while we were sitting quietly by ourselves at his house in an evening took occasion to open my plan thus:—"Mr. Dilly, Sir, sends his respectful compliments to you, and would be happy if you would do him the honor to dine with him on Wednesday next along with me, as I must soon go to Scotland." JOHNSON: "Sir, I am obliged to Mr. Dilly. I will wait upon him." BOSWELL: "Provided, Sir, I suppose that the company which he is to have, is agreeable to you." JOHNSON: "What do you mean, Sir? What do you take me for? Do you think I am so ignorant of the world as to imagine that I am to prescribe to a gentleman what company he is to have at his table?" BOSWELL: "I beg your pardon, Sir, for wishing to prevent you from meeting people whom you might not like. Perhaps he may have some of what he calls his patriotic friends with him." JOHNSON: "Well, Sir, and what then? What care I for his patriotic friends? Poh!" BOSWELL: "I should not be surprised to find Jack Wilkes there." JOHNSON: "And if Jack Wilkes should be there, what is that to me, Sir? My dear friend, let us have no more of this. I am sorry to be angry with you; but really it is treating me strangely to talk to me as if I could not meet any company whatever, occasionally."

BOSWELL: "Pray forgive me, Sir: I meant well. But you shall meet whoever comes, for me." Thus I secured him, and told Dilly that he would find him very well pleased to be one of his guests on the day appointed.

Upon the much-expected Wednesday, I called on him about half an hour before dinner, as I often did when we were to dine out together, to see that he was ready in time, and to accompany him.

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When we entered Mr. Dilly's drawing room, he found himself in the midst of a company he did not know. I kept myself snug and silent, watching how he would conduct himself. I observed him whispering to Mr. Dilly, "Who is that gentleman, Sir?"—"Mr. Arthur Lee."—JOHNSON: "Too, too, too," (under his breath) which was one of his habitual mutterings. Mr. Arthur Lee could not but be very obnoxious to Johnson, for he was not only a patriot but an American. He was afterwards minister from the United States at the court of Madrid. "And who is the gentleman in lace?"—"Mr. Wilkes, Sir." This information confounded him still more; he had some difficulty to restrain himself, and taking up a book, sat down upon a window-seat and read, or at least kept his eye upon it intently for some time, till he composed himself. His feelings, I dare say, were awkward enough. But he no doubt recollected his having rated me for supposing that he could be at all disconcerted by any company, and he, therefore, resolutely set himself to behave quite as an easy man of the world, who could adapt himself at once to the disposition and manners of those whom he might chance to meet.

The cheering sound of "Dinner is upon the table," dissolved his reverie, and we all sat down without any symp-

tom of ill humor. There were present, beside Mr. Wilkes, and Mr. Arthur Lee, who was an old companion of mine when he studied physic at Edinburgh, Mr. (now Sir John) Miller, Dr. Lettsom, and Mr. Slater the druggist. Mr. Wilkes placed himself next to Dr. Johnson, and behaved to him with so much attention and politeness, that he gained upon him insensibly. No man eat more heartily than Johnson, or loved better what was nice and delicate. Mr. Wilkes was very assiduous in helping him to some fine veal. "Pray give me leave, Sir:—It is better here—A little of the brown—Some fat, Sir—A little of the stuffing—Some gravy—Let me have the pleasure of giving you some butter—Allow me to recommend a squeeze of this orange; —or the lemon, perhaps, may have more zest."—"Sir, Sir, I am obliged to you, Sir," cried Johnson, bowing, and turning his head to him with a look for some time of "surly virtue," but, in a short while, of complacency.

Foote being mentioned, Johnson said, "He is not a good mimick." One of the company added, "A merry Andrew, a buffoon." JOHNSON: "But he has wit too, and is not deficient in ideas, or in fertility and variety of imagery, and not empty of reading; he has knowledge enough to fill up his part. One species of wit he has in an eminent degree, that of escape. You drive him into a corner with both hands; but he's gone, Sir, when you think you have got him—like an animal that jumps over your head. Then he has a great range for wit; he never lets truth stand between him and a jest, and he is sometimes mighty coarse. Garrick is under many restraints from which Foote is free." WILKES: "Garrick's wit is more like Lord Chesterfield's." JOHNSON: "The first time I was in company with Foote was at Fitzherbert's. Having no good opinion of the fellow, I was resolved not to be pleased; and it is very difficult to please a man against his will. I went

on eating my dinner pretty sullenly, affecting not to mind him. But the dog was so very comical, that I was obliged to lay down my knife and fork, throw myself back upon my chair, and fairly laugh it out. No, Sir, he was irresistible. He upon one occasion experienced, in an extraordinary degree, the efficacy of his powers of entertaining. Amongst the many various modes which he tried of getting money, he became a partner with a small-beer brewer, and he was to have a share of the profits for procuring customers amongst his numerous acquaintance. Fitzherbert was one who took his small-beer; but it was so bad that the servants resolved not to drink it. They were at some loss how to notify their resolution, being afraid of offending their master, who they knew liked Foote much as a companion. At last they fixed upon a little black boy, who was rather a favorite, to be their deputy, and deliver their remonstrance; and having invested him with the whole authority of the kitchen, he was to inform Mr. Fitzherbert, in all their names, upon a certain day, that they would drink Foote's small-beer no longer. On that day Foote happened to dine at Fitzherbert's, and this boy served at table; he was so delighted with Foote's stories, and merriment, and grimace, that when he went down stairs, he told them, 'This is the finest man I have ever seen. I will not deliver your message. I will drink his small-beer.'"

Somebody observed that Garrick could not have done this. WILKES: "Garrick would have made the small-beer still smaller. He is now leaving the stage; but he will play Scrub all his life." I knew that Johnson would let nobody attack Garrick but himself, as Garrick once said to me, and I had heard him praise his liberality; so to bring out his commendation of his celebrated pupil, I said, loudly, "I have heard Garrick is liberal." JOHNSON:

"Yes, Sir, I know that Garrick has given away more money than any man in England that I am acquainted with, and that not from ostentatious views. Garrick was very poor when he began life; so when he came to have money, he probably was very unskilful in giving away, and saved when he should not. But Garrick began to be liberal as soon as he could; and I am of opinion, the reputation of avarice which he has had, has been very lucky for him, and prevented his having many enemies. You despise a man for avarice, but do not hate him. Garrick might have been much better attacked for living with more splendor than is suitable to a player: if they had had the wit to have assaulted him in that quarter, they might have galled him more. But they have kept clamoring about his avarice, which has rescued him from much obloquy and envy."

Talking of the great difficulty of obtaining authentic information for biography, Johnson told us: "When I was a young fellow I wanted to write the life of Dryden, and in order to get materials, I applied to the only two persons then alive who had seen him; these were old Swinney, and old Cibber. Swinney's information was no more than this, 'That at Will's coffee-house Dryden had a particular chair for himself, which was set by the fire in winter, and was then called his winter-chair; and that it was carried out for him to the balcony in summer, and was then called his summer-chair.' Cibber could tell no more but 'That he remembered him a decent old man, arbiter of critical disputes at Will's.' You are to consider that Cibber was then at a great distance from Dryden, had perhaps one leg only in the room, and durst not draw in the other." BOSWELL: "Yet Cibber was a man of observation?" JOHNSON: "I think not." BOSWELL: "You will allow his *Apology* to be well done." JOHNSON:

"Very well done, to be sure, Sir. That book is a striking proof of the justice of Pope's remark:

> "Each might his several province well command,
> Would all but stoop to what they understand."

Boswell: "And his plays are good." Johnson: "Yes; but that was his trade; *l'esprit du corps:* he had been all his life among players and play-writers. I wondered that he had so little to say in conversation, for he had kept the best company, and learnt all that can be got by the ear. He abused Pindar to me, and then shewed me an ode of his own, with an absurd couplet, making a linnet soar on an eagle's wing. I told him that when the ancients made a simile, they always made it like something real."

Mr. Wilkes remarked, that "among all the bold flights of Shakespeare's imagination, the boldest was making Birnamwood march to Dunsinane; creating a wood where there never was a shrub; a wood in Scotland! ha! ha! ha!" And he also observed that "the clannish slavery of the Highlands of Scotland was the single exception to Milton's remark of 'The Mountain Nymph, sweet Liberty,' being worshipped in all hilly countries."—"When I was at Inverary (said he,) on a visit to my old friend, Archibald, Duke of Argyle, his dependents congratulated me on being such a favorite of his Grace. I said, 'It is then, gentlemen, truly lucky for me; for if I had displeased the Duke, and he had wished it, there is not a Campbell among you but would have been ready to bring John Wilkes's head to him in a charger. It would have been only

> "Off with his head! So much for Aylesbury.

I was then member for Aylesbury."

Mr. Arthur Lee mentioned some Scotch who had taken possession of a barren part of America, and wondered

why they should choose it. JOHNSON: "Why, Sir, all barrenness is comparative. The Scotch would not know it to be barren." BOSWELL: "Come, come, he is flattering the English. You have now been in Scotland, Sir, and say if you did not see meat and drink enough there." JOHNSON: "Why yes, Sir; meat and drink enough to give the inhabitants sufficient strength to run away from home." All these quick and lively sallies were said sportively, quite in jest, and with a smile, which showed that he meant only wit. Upon this topic he and Mr. Wilkes could perfectly assimilate; here was a bond of union between them, and I was conscious that as both of them had visited Caledonia, both were fully satisfied of the strange narrow ignorance of those who imagine that it is a land of famine. But they amused themselves with persevering in the old jokes. When I claimed a superiority for Scotland over England in one respect, that no man can be arrested there for a debt merely because another swears it against him; but there must first be the judgment of a court of law ascertaining its justice; and that a seizure of the person, before judgment is obtained, can take place only if his creditor should swear that he is about to fly from the country, or, as it is technically expressed, is *in meditatione fugae:* WILKES: "That, I should think, may be safely sworn of all the Scotch nation." JOHNSON: (to Mr. Wilkes,) "You must know, Sir, I lately took my friend Boswell and showed him genuine civilized life in an English provincial town. I turned him loose at Lichfield, my native city, that he might see for once real civility: for you know he lives among savages in Scotland, and among rakes in London." WILKES: "Except when he is with grave, sober, decent people like you and me." JOHNSON: (smiling,) "And we ashamed of him."

They were quite frank and easy. Johnson told the story

of his asking Mrs. Macaulay to allow her footman to sit down with them, to prove the ridiculousness of the argument for the equality of mankind; and he said to me afterwards, with a nod of satisfaction, "You saw Mr. Wilkes acquiesced." Wilkes talked with all imaginable freedom of the ludicrous title given to the Attorney-General, *Diabolus Regis;* adding, "I have reason to know something about that officer; for I was prosecuted for a libel." Johnson, who many people would have supposed must have been furiously angry at hearing this talked of so lightly, said not a word. He was now, *indeed,* "a good-humored fellow."

After dinner we had an accession of Mrs. Knowles, the Quaker lady, well known for her various talents, and of Mr. Alderman Lee. Amidst some patriotic groans, somebody (I think the Alderman) said, "Poor old England is lost." JOHNSON: "Sir, it is not so much to be lamented that Old England is lost, as that the Scotch have found it." WILKES: "Had Lord Bute governed Scotland only, I should not have taken the trouble to write his eulogy, and dedicate Mortimer to him."

Mr. Wilkes held a candle to show a fine print of a beautiful female figure which hung in the room, and pointed out the elegant contour of the bosom with the finger of an arch connoisseur. He afterwards, in a conversation with me, waggishly insisted, that all the time Johnson showed visible signs of a fervent admiration of the corresponding charms of the fair Quaker.

This record, though by no means so perfect as I could wish, will serve to give a notion of a very curious interview, which was not only pleasing at the time, but had the agreeable and benignant effect of reconciling any animosity, and sweetening any acidity, which in the various bustle of political contest, had been produced in the minds of

two men, who though widely different, had so many things in common—classical learning, modern literature, wit, and humor, and ready repartee—that it would have been much to be regretted if they had been forever at a distance from each other.

Mr. Burke gave me much credit for this successful *négociation;* and pleasantly said, that "there was nothing to equal it in the whole history of the *Corps Diplomatique.*"

I attended Dr. Johnson home, and had the satisfaction to hear him tell Mrs. Williams how much he had been pleased with Mr. Wilkes's company, and what an agreeable day he had passed.

LIFE OF NELSON

ROBERT SOUTHEY

Horatio Nelson, born in Norfolk in 1758, entered the Royal Navy as midshipman at the age of twelve, was made lieutenant in 1777, and post-captain in 1779. In 1793 he commanded the *Agamemnon* under Lord Hood in the Mediterranean against the French. At the siege of Calvi, 1794, he lost an eye. For his gallantry at the battle of St. Vincent in 1797, he was made rear-admiral of the blue. In an attack upon Santa Cruz he lost his right arm. In 1798 he joined Admiral Jervis, and destroyed the French fleet in the Bay of Aboukir, for which achievement he received a pension of £200. With the vigorous coöperation of Lady Hamilton he restored the King of Naples. Appointed to the command of the Mediterranean, he defeated at Trafalgar the French fleet under Villeneuve in 1805, but received his own death wound. His body was interred with great honor in St. Paul's Cathedral. His plea, however, for recognition for the services of Lady Hamilton was ignored, and she died of want years later in France.

THE LAST DAYS OF NELSON

He now wished to be relieved from this service. The country, he said, had attached a confidence to his name which he had submitted to, and therefore had cheerfully repaired to the station; but this boat business, though it might be part of a great plan of invasion, could never be the only one, and he did not think it was a command for a vice-admiral. It was not that he wanted a more lucrative

situation, for, seriously indisposed as he was, and low-spirited from private considerations, he did not know, if the Mediterranean were vacant, that he should be equal to undertake it. Just at this time the peace of Amiens was signed. Nelson rejoiced that the experiment was made, but was well aware that it was an experiment: he saw what he called the misery of peace, unless the utmost vigilance and prudence were exerted; and he expressed in bitter terms his proper indignation at the manner in which the mob of London welcomed the French general who brought the ratification; saying that "they made him ashamed of his country."

He had purchased a house and estate at Merton, in Surrey, meaning to pass his days there in the society of Sir William and Lady Hamilton. This place he had never seen till he was now welcomed there by the friends to whom he had so passionately devoted himself, and who were not less sincerely attached to him. The place, and everything which Lady Hamilton had done to it, delighted him; and he declared that the longest liver should possess it all. His pensions for his victories and for the loss of his eye and arm amounted, with his half-pay, to about £3,400 a-year. From this he gave £1,800 to Lady Nelson, £200 to a brother's widow and £150 for the education of his children, and he paid £500 interest for borrowed money; so that Nelson was comparatively a poor man, and though much of the pecuniary embarrassment which he endured was occasioned by the separation from his wife, even if that cause had not existed, his income would not have been sufficient for the rank which he held, and the claims which would necessarily be made upon his bounty. The depression of spirits under which he had long labored arose partly from this state of his circumstances and partly from the other disquietudes in which his connection with Lady

Hamilton had involved him—a connection which it was not possible his father could behold without sorrow and displeasure. Mr. Nelson, however, was soon persuaded that the attachment, which Lady Nelson regarded with natural jealousy and resentment, did not in reality pass the bounds of ardent and romantic admiration: a passion which the manners and accomplishments of Lady Hamilton, fascinating as they were, would not have been able to excite if they had not been accompanied by more uncommon intellectual endowments, and by a character which, both in its strength and in its weakness, resembled his own. It did not therefore require much explanation to reconcile him to his son; an event the more essential to Nelson's happiness because a few months afterwards the good old man died, at the age of seventy-nine.

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The happiness which Nelson enjoyed in the society of his chosen friends was of no long continuance. Sir William Hamilton, who was far advanced in years, died early in 1803. He expired in his wife's arms, holding Nelson by the hand, and almost in his last words left her to his protection; requesting him that he would see justice done her by the Government, as he knew what she had done for her country. He left him her portrait in enamel, calling him his dearest friend—the most virtuous, loyal, and truly brave character he had ever known. The codicil containing this bequest concluded with these words: "God bless him, and shame fall on those who do not say Amen." Sir William's pension, of £1,200 a year ceased with his death. Nelson applied to Mr. Addington in Lady Hamilton's behalf, stating the important service which she had rendered to the fleet at Syracuse; and Mr. Addington, it is said, acknowledged that she had a just claim upon the

gratitude of the country. This barren acknowledgment was all that was obtained; but a sum equal to the pension which her husband had enjoyed was settled on her by Nelson, and paid in monthly payments during his life. A few weeks after this event the war was renewed, and the day after his Majesty's message to Parliament Nelson departed to take the command of the Mediterranean fleet.

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Never was any commander more beloved. He governed men by their reason and their affections: they knew that he was incapable of caprice or tyranny, and they obeyed him with alacrity and joy, because he possessed their confidence as well as their love. "Our Nel," they used to say, "is as brave as a lion and as gentle as a lamb." Severe discipline he detested, though he had been bred in a severe school; he never inflicted corporal punishment if it were possible to avoid it, and when compelled to enforce it he who was familiar with wounds and death suffered like a woman. In his whole life Nelson was never known to act unkindly towards an officer. If he was asked to prosecute one for ill-behavior, he used to answer that "there was no occasion for him to ruin a poor devil who was sufficiently his own enemy to ruin himself." But in Nelson there was more than the easiness and humanity of a happy nature; he did not merely abstain from injury; his was an active and watchful benevolence, ever desirous not only to render justice, but to do good. During the peace he had spoken in Parliament upon the abuses respecting prize-money, and had submitted plans to Government for more easily manning the navy, and preventing desertion from it, by bettering the condition of the seamen. He proposed that their certificates should be registered, and that every man who had served with a good character five years in war

should receive a bounty of two guineas annually after that time, and of four guineas after eight years. "This," he said, "might at first sight appear an enormous sum for the State to pay, but the average life of a seaman is, from hard service, finished at forty-five: he cannot therefore enjoy the annuity many years, and the interest of the money saved by their not deserting would go far to pay the whole expense."

To his midshipmen he ever showed the most winning kindness, encouraging the diffident, tempering the hasty, counselling and befriending both. "Recollect," he used to say, "that you must be a seaman to be an officer, and also that you cannot be a good officer without being a gentleman." A lieutenant wrote to him to say that he was dissatisfied with his captain. Nelson's answer was in that spirit of perfect wisdom and perfect goodness which regulated his whole conduct toward those who were under his command. "I have just received your letter, and I am truly sorry that any difference should arise between your captain, who has the reputation of being one of the bright officers of the service, and yourself, a very young man and a very young officer, who must naturally have much to learn; therefore the chance is that you are perfectly wrong in the disagreement. However, as your present situation must be very disagreeable, I will certainly take an early opportunity of removing you, provided your conduct to your present captain be such that another may not refuse to receive you." The gentleness and benignity of his disposition never made him forget what was due to discipline. Being on one occasion applied to to save a young officer from a court-martial which he had provoked by his misconduct, his reply was that "he would do everything in his power to oblige so gallant and good an officer as Sir John Warren," in whose name the intercession had been

made; "but what," he added, "would he do if he were here? Exactly what I have done and am still willing to do. The young man must write such a letter of contrition as would be an acknowledgment of his great fault, and with a sincere promise, if his captain will intercede to prevent the impending court-martial, never to so misbehave again. On his captain enclosing me such a letter, with a request to cancel the order for the trial, I might be induced to do it; but the letters and reprimand will be given in the public order-book of the fleet, and read to all the officers. The young man has pushed himself forward to notice, and he must take the consequence. It was upon the quarter-deck, in the face of the ship's company, that he treated his captain with contempt; and I am in duty bound to support the authority and consequence of every officer under my command. A poor ignorant seaman is forever punished for contempt to his superiors."

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It was now [1803] his intention to rest awhile from his labors, and recruit himself, after all his fatigues and cares, in the society of those whom he loved. All his stores were brought up from the *Victory*, and he found in his house at Merton the enjoyment which he had anticipated. Many days had not elapsed before Captain Blackwood, on his way to London with despatches, called on him at five in the morning. Nelson, who was already dressed, exclaimed, the moment he saw him: "I am sure you bring me news of the French and Spanish fleets! I think I shall yet have to beat them!" They had refitted at Vigo, after the indecisive action with Sir Robert Calder; then proceeded to Ferrol, brought out the squadron from thence, and with it entered Cadiz in safety. "Depend on it, Blackwood," he repeatedly said, "I shall yet give M.

Villeneuve a drubbing." But when Blackwood had left him he wanted resolution to declare his wishes to Lady Hamilton and his sisters, and endeavored to drive away the thought. He had done enough; he said: "Let the man trudge it who has lost his budget!" His countenance belied his lips; and as he was pacing one of the walks in the garden, which he used to call the quarter-deck, Lady Hamilton came up to him and told him she saw he was uneasy. He smiled, and said: "No, he was as happy as possible; he was surrounded by his family, his health was better since he had been on shore, and he would not give sixpence to call the king his uncle." She replied that she did not believe him, that she knew he was longing to get at the combined fleets, that he considered them as his own property, that he would be miserable if any man but himself did the business, and that he ought to have them as the price and reward of his two years' long watching and his hard chase. "Nelson," said she, "however we may lament your absence, offer your services; they will be accepted, and you will gain a quiet heart by it; you will have a glorious victory, and then you may return here, and be happy." He looked at her with tears in his eyes: "Brave Emma! Good Emma! If there were more Emmas, there would be more Nelsons."

His services were as willingly accepted as they were offered, and Lord Barham, giving him the list of the navy, desired him to choose his own officers. "Choose yourself, my lord," was his reply, "the same spirit actuates the whole profession; you cannot choose wrong." Lord Barham then desired him to say what ships and how many he would wish, in addition to the fleet which he was going to command, and said they should follow him as soon as each was ready. No appointment was ever more in unison with the feelings and judgment of the whole

nation. They, like Lady Hamilton, thought that the destruction of the combined fleets ought properly to be Nelson's work; that he who had been

> Half around the sea-girt ball,
> The hunter of the recreant Gaul,

ought to reap the spoils of the chase, which he had watched so long and so perseveringly pursued.

Unremitting exertions were made to equip the ships which he had chosen, and especially to refit the *Victory*, which was once more to bear his flag. Before he left London he called at his upholsterer's, where the coffin which Captain Hallowell had given him was deposited, and desired that its history might be engraven upon the lid, saying, it was highly probable he might want it on his return. He seemed, indeed, to have been impressed with an expectation that he should fall in the battle. In a letter to his brother, written immediately after his return, he had said: "We must not talk of Sir Robert Calder's battle. I might not have done so much with my small force. If I had fallen in with them, you might probably have been a lord before I wished, for I know they meant to make a dead set at the *Victory*." Nelson had once regarded the prospect of death with gloomy satisfaction; it was when he anticipated the upbraidings of his wife and the displeasure of his venerable father. The state of his feelings now was expressed in his private journal in these words: "Friday night (Sept. 13th), at half-past ten, I drove from dear, dear Merton, where I left all which I hold dear in this world, to go to serve my king and country. May the great God whom I adore enable me to fulfil the expectations of my country! And if it is His good pleasure that I should return, my thanks will never cease being offered up to the throne of His mercy. If it is

His good providence to cut short my days upon earth, I bow with the greatest submission; relying that He will protect those so dear to me whom I may leave behind! His will be done. Amen! Amen! Amen!"

Early on the following morning he reached Portsmouth, and having despatched his business on shore, endeavored to elude the populace by taking a byeway to the beach, but a crowd collected in his train, pressing forward to obtain sight of his face; many were in tears, and many knelt down before him, and blessed him as they passed. England has had many heroes, but never one who so entirely possessed the love of his fellow-countrymen as Nelson. All men knew that his heart was as humane as it was fearless; that there was not in his nature the slightest alloy of selfishness or cupidity, but that with perfect and entire devotion he served his country with all his heart, and with all his soul, and with all his strength; and therefore they loved him as truly and as fervently as he loved England. They pressed upon the parapet to gaze after him when his barge pushed off, and he was returning their cheers by waving his hat. The sentinels, who endeavored to prevent them from trespassing upon this ground, were wedged among the crowd, and an officer, who, not very prudently upon such an occasion, ordered them to drive the people down with their bayonets, was compelled speedily to retreat; for the people would not be debarred from gazing till the last moment upon the hero—the darling hero—of England.

He arrived off Cadiz on the 29th of September—his birthday. Fearing that, if the enemy knew his force, they might be deterred from venturing to sea, he kept out of sight of land, desired Collingwood to fire no salute and hoist no colors, and wrote to Gibraltar to request that the force of the fleet might not be inserted there in the *Gazette*. His reception in the Mediterranean fleet was as

gratifying as the farewell of his countrymen at Portsmouth; the officers, who came on board to welcome him, forgot his rank as commander in their joy at seeing him again. On the day of his arrival Villeneuve received orders to put to sea the first opportunity. Villeneuve, however, hesitated when he heard that Nelson had resumed the command. He called a council of war, and their determination was that it would not be expedient to leave Cadiz unless they had reason to believe themselves stronger by one-third than the British force. In the public measures of this country secrecy is seldom practicable and seldom attempted; here, however, by the precautions of Nelson and the wise measures of the Admiralty, the enemy were for once kept in ignorance; for, as the ships appointed to reinforce the Mediterranean fleet were despatched singly, each as soon as it was ready, their collected number was not stated in the newspapers, and their arrival was not known to the enemy. But the enemy knew that Admiral Louis, with six sail, had been detached for stores and water to Gibraltar. Accident also contributed to make the French admiral doubt whether Nelson himself had actually taken the command. An American, lately arrived from England, maintained that it was impossible, for he had seen him only a few days before in London, and at that time there was no rumor of his going again to sea.

The station which Nelson had chosen was some fifty or sixty miles to the west of Cadiz, near Cape St. Mary's. At this distance he hoped to decoy the enemy out, while he guarded against the danger of being caught with a westerly wind near Cadiz, and driven within the Straits. The blockade of the port was rigorously enforced, in hopes that the combined fleet might be forced to sea by want. The Danish vessels therefore, which were carrying pro-

visions from the French ports in the bay, under the name of Danish property, to all the little ports from Ayamonte to Algeziras, from whence they were conveyed in coasting boats to Cadiz, were seized. Without this proper exertion of power the blockade would have been rendered nugatory by the advantage thus taken of the neutral flag. The supplies from France were thus effectually cut off. There was now every indication that the enemy would speedily venture out; officers and men were in the highest spirits at the prospect of giving them a decisive blow—such, indeed, as would put an end to all further contest upon the seas. Theatrical amusements were performed every evening in most of the ships, and "God Save the King" was the hymn with which the sports concluded. "I verily believe," said Nelson, writing on the 6th of October, "that the country will soon be put to some expense on my account, either a monument or a new pension and honors; for I have not the smallest doubt but that a very few days, almost hours, will put us in battle. The success no man can insure, but for the fighting them, if they can be got at, I pledge myself. The sooner the better; I don't like to have these things upon my mind."

At this time he was not without some cause of anxiety; he was in want of frigates—the eyes of the fleet, as he always called them, to the want of which the enemy before were indebted for their escape, and Bonaparte for his arrival in Egypt. He had only twenty-three ships; others were on the way, but they might come too late; and though Nelson never doubted of victory, mere victory was not what he looked to: he wanted to annihilate the enemy's fleet. The Carthagena squadron might effect a junction with this fleet on the one side, and on the other it was to be expected that a similar attempt would be made by the French from Brest; in either case a formidable contingency

to be apprehended by the blockading force. The Rochefort squadron did push out, and had nearly caught the *Agamemnon* and *L'Aimable* in their way to reinforce the British admiral. Yet Nelson at this time weakened his own fleet. He had the unpleasant task to perform of sending home Sir Robert Calder, whose conduct was to be made the subject of a court-martial in consequence of the general dissatisfaction which had been felt and expressed at his imperfect victory. Sir Robert Calder and Sir John Orde, Nelson believed to be the only two enemies whom he had ever had in his profession; and, from that sensitive delicacy which distinguished him, this made him the more scrupulously anxious to show every possible mark of respect and kindness to Sir Robert. He wished to detain him till after the expected action, when the services which he might perform, and the triumphant joy which would be excited, would leave nothing to be apprehended from an inquiry into the previous engagement. Sir Robert, however, whose situation was very painful, did not choose to delay a trial from the result of which he confidently expected a complete justification; and Nelson, instead of sending him home in a frigate, insisted on his returning in his own ninety-gun ship, ill as such a ship could at this time be spared. Nothing could be more honorable than the feeling by which Nelson was influenced, but at such a crisis it ought not to have been indulged.

On the 9th Nelson sent Collingwood what he called in his diary "the Nelson-touch." "I send you," said he, "my plan of attack, as far as a man dare venture to guess at the very uncertain position the enemy may be found in; but it is to place you perfectly at ease respecting my intentions, and to give full scope to your judgment for carrying them into effect. We can, my dear Coll, have no little jealousies. We have only one great object in view, that

of annihilating our enemies, and getting a glorious peace for our country. No man has more confidence in another than I have in you, and no man will render your services more justice than your very old friend, Nelson and Bronte." The order of sailing was to be the order of battle—the fleet in two lines, with an advanced squadron of eight of the fastest sailing two-deckers. The second in command, having the entire direction of his line, was to break through the enemy, about the twelfth ship from their rear; he would lead through the center, and the advanced squadron was to cut off three or four ahead of the center. This plan was to be adapted to the strength of the enemy, so that they should always be one-fourth superior to those whom they cut off. Nelson said that his admirals and captains, knowing his precise object to be that of a close and decisive action, would supply any deficiency of signals, and act accordingly. "In case signals cannot be seen or clearly understood, no captain can do wrong if he places his ship alongside that of an enemy." One of the last orders of this admirable man was that the name and family of every officer, seaman, and marine, who might be killed or wounded in action should be as soon as possible returned to him, in order to be transmitted to the chairman of the patriotic fund, that the case might be taken into consideration for the benefit of the sufferer or his family.

About half-past nine in the morning of the 19th, the *Mars*, being the nearest to the fleet of the ships which formed the line of communication with the frigates inshore, repeated the signal that the enemy were coming out of port. The wind was at this time very light, with partial breezes, mostly from the S.S.W. Nelson ordered the signal to be made for a chase in the south-east quarter. About two the repeating ships announced that the enemy

were at sea. All night the British fleet continued under all sail, steering to the south-east. At daybreak they were in the entrance of the Straits, but the enemy were not in sight. About seven, one of the frigates made signal that the enemy were bearing north. Upon this the *Victory* hove to, and shortly afterwards Nelson made sail again to the northward. In the afternoon the wind blew fresh from the south-west, and the English began to fear that the foe might be forced to return to port.

A little before sunset, however, Blackwood, in the *Euryalus*, telegraphed that they appeared determined to go to the westward. "And that," said the Admiral in his diary, "they shall not do, if it is in the power of Nelson and Bronte to prevent them." Nelson had signified to Blackwood that he depended upon him to keep sight of the enemy. They were observed so well that all their motions were made known to him, and as they wore twice, he inferred that they were aiming to keep the port of Cadiz open, and would retreat there as soon as they saw the British fleet; for this reason he was very careful not to approach near enough to be seen by them during the night. At daybreak the combined fleets were distinctly seen from the *Victory's* deck, formed in a close line of battle ahead, on the starboard tack, about twelve miles to leeward, and standing to the south. Our fleet consisted of twenty-seven sail of the line and four frigates; theirs of thirty-three and seven large frigates. Their superiority was greater in size and weight of metal than in numbers. They had four thousand troops on board, and the best riflemen that could be procured, many of them Tyrolese, were dispersed through the ships. Little did the Tyrolese and little did the Spaniards at that day imagine what horrors the wicked tyrant whom they served was preparing for their country.

Soon after daylight Nelson came upon deck. The 21st of October was a festival in his family, because on that day his uncle, Captain Suckling, in the *Dreadnought*, with two other line-of-battle ships, had beaten off a French squadron of four sail of the line and three frigates. Nelson, with that sort of superstition from which few persons are entirely exempt, had more than once expressed his persuasion that this was to be the day of his battle also, and he was well pleased at seeing his prediction about to be verified. The wind was now from the west—light breezes, with a long heavy swell. Signal was made to bear down upon the enemy in two lines, and the fleet set all sail. Collingwood, in the *Royal Sovereign*, led the lee line of thirteen ships; the *Victory* led the weather line of fourteen. Having seen that all was as it should be, Nelson retired to his cabin and wrote the following prayer:—

"May the great God whom I worship grant to my country, and for the benefit of Europe in general, a great and glorious victory, and may no misconduct in any one tarnish it, and may humanity after victory be the predominant feature in the British fleet! For myself individually, I commit my life to Him that made me, and may His blessing alight on my endeavors for serving my country faithfully! To Him I resign myself, and the just cause which is entrusted to me to defend. Amen, Amen, Amen."

Having thus discharged his devotional duties, he annexed, in the same diary, the following remarkable writing:—

October 21st, 1805.—Then in sight of the combined fleets of France and Spain, distant about ten miles.

Whereas, the eminent services of Emma Hamilton, widow of the Right Honourable Sir William Hamilton, have been of the very greatest service to my king and my country, to my knowl-

edge, without ever receiving any reward from either our king or country:

First, that she obtained the King of Spain's letter, in 1796, to his brother, the King of Naples, acquainting him of his intention to declare war against England; from which letter the Ministry sent out orders to the then Sir John Jervis to strike a stroke, if opportunity offered, against either the arsenals of Spain or her fleets. That neither of these was done is not the fault of Lady Hamilton; the opportunity might have been offered:

Secondly, the British fleet under my command could never have returned the second time to Egypt had not Lady Hamilton's influence with the Queen of Naples caused letters to be wrote to the governor of Syracuse, that he was to encourage the fleet's being supplied with everything, should they put into any port in Sicily. We put into Syracuse, and received every supply, went to Egypt, and destroyed the French fleet.

Could I have rewarded these services, I would not now call upon my country; but as that has not been in my power, I leave Emma Lady Hamilton therefore a legacy to my king and country, that they will give her an ample provision to maintain her rank in life.

I also leave to the beneficence of my country my adopted daughter, Horatia Nelson Thompson; and I desire she will use in future the name of Nelson only.

These are the only favors I ask of my king and country at this moment when I am going to fight their battle. May God bless my king and country, and all those I hold dear! My relations it is needless to mention; they will of course be amply provided for.

Nelson and Bronte

Witness Henry Blackwood

T. M. Hardy

The child of whom this writing speaks was believed to be his daughter, and so indeed he called her the last time he pronounced her name. She was then about five years old, living at Merton under Lady Hamilton's care. The last minutes which Nelson passed at Merton were employed

in praying over this child as she lay sleeping. A portrait of Lady Hamilton hung in his cabin; and no Catholic ever beheld the picture of his patron saint with devouter reverence. The undisguised and romantic passion with which he regarded it amounted almost to superstition; and when the portrait was now taken down, in clearing for action, he desired the men who removed it to "take care of his guardian angel." In this manner he frequently spoke of it, as if he believed there were a virtue in the image. He wore a miniature of her also next his heart.

Blackwood went on board the *Victory* about six. He found him [Nelson] in good spirits, but very calm; not in that exhilaration which he had felt upon entering into battle at Aboukir and Copenhagen; he knew that his own life would be particularly aimed at, and seems to have looked for death with almost as sure an expectation as for victory. His whole attention was fixed upon the enemy. They tacked to the northward, and formed their line on the larboard tack; thus bringing the shoals of Trafalgar and St. Pedro under the lee of the British, and keeping the port of Cadiz open for themselves. This was judiciously done; and Nelson, aware of all the advantages which he gave them, made signal to prepare to anchor.

Villeneuve was a skilful seaman, worthy of serving a better master and a better cause. His plan of defence was as well conceived and as original as the plan of attack. He formed the fleet in a double line, every alternate ship being about a cable's length to windward of her second ahead and astern. Nelson, certain of a triumphant issue to the day, asked Blackwood what he should consider as a victory. That officer answered, that, considering the handsome way in which battle was offered by the enemy, their apparent determination for a fair trial of strength, and the situation of the land, he thought it would be a

glorious result if fourteen were captured. He replied: "I shall not be satisfied with less than twenty." Soon afterwards he asked him if he did not think there was a signal wanting. Captain Blackwood made answer that he thought the whole fleet seemed very clearly to understand what they were about. These words were scarcely spoken before that signal was made which will be remembered as long as the language or even the memory of England shall endure—Nelson's last signal: *England expects every man will do his duty!* It was received throughout the fleet with a shout of answering acclamation, made sublime by the spirit which it breathed and the feeling which it expressed. "Now," said Lord Nelson, "I can do no more. We must trust to the great Disposer of all events and the justice of our cause. I thank God for this great opportunity of doing my duty."

He wore that day, as usual, his admiral's frock-coat, bearing on the left breast four stars of the different orders with which he was invested. Ornaments which rendered him so conspicuous a mark for the enemy were beheld with ominous apprehension by his officers. It was known that there were riflemen on board the French ships, and it could not be doubted but that his life would be particularly aimed at. They communicated their fears to each other, and the surgeon, Mr. Beatty, spoke to the chaplain, Dr. Scott, and to Mr. Scott, the public secretary, desiring that some person would entreat him to change his dress or cover the stars; but they knew that such a request would highly displease him. "In honor I gained them," he had said when such a thing had been hinted to him formerly, "and in honor I will die with them." Mr. Beatty, however, would not have been deterred by any fear of exciting his displeasure from speaking to him himself upon a subject in which the weal of England as well as the life of

Nelson, was concerned; but he was ordered from the deck before he could find an opportunity. This was a point upon which Nelson's officers knew that it was hopeless to remonstrate or reason with him; but both Blackwood and his own captain, Hardy, represented to him how advantageous to the fleet it would be for him to keep out of action as long as possible, and he consented at last to let the *Leviathan* and the *Temeraire*, which were sailing abreast of the *Victory*, be ordered to pass ahead. Yet even here the last infirmity of this noble mind was indulged, for these ships could not pass ahead if the *Victory* continued to carry all her sail; and so far was Nelson from shortening sail, that it was evident he took pleasure in pressing on, and rendering it impossible for them to obey his own orders A long swell was setting into the Bay of Cadiz. Our ships, crowding all sail, moved majestically before it, with light winds from the south-west. The sun shone on the sails of the enemy, and their well-formed line, with their numerous three-deckers, made an appearance which any other assailants would have thought formidable, but the British sailors only admired the beauty and the splendor of the spectacle, and, in full confidence of winning what they saw, remarked to each other what a fine sight yonder ships would make at Spithead!

The French admiral, from the *Bucentaure*, beheld the new manner in which his enemy was advancing—Nelson and Collingwood each leading his line; and pointing them out to his officers, he is said to have exclaimed that such conduct could not fail to be successful. Yet Villeneuve had made his own dispositions with the utmost skill, and the fleets under his command waited for the attack with perfect coolness. Ten minutes before twelve they opened their fire. Eight or nine of the ships immediately ahead of the *Victory*, and across her bows, fired single guns at

her to ascertain whether she was yet within their range. As soon as Nelson perceived that their shot passed over him he desired Blackwood and Captain Prowse, of the *Sirius*, to repair to their respective frigates, and on their way to tell all the captains of the line-of-battle ships that he depended on their exertions, and that, if by the prescribed mode of attack they found it impracticable to get into action immediately, they might adopt whatever they thought best, provided it led them quickly and closely alongside an enemy. As they were standing on the front poop, Blackwood took him by the hand, saying he hoped soon to return and find him in possession of twenty prizes. He replied: "God bless you, Blackwood; I shall never see you again."

Nelson's column was steered about two points more to the north than Collingwood's, in order to cut off the enemy's escape into Cadiz. The lee line, therefore, was first engaged. "See," cried Nelson, pointing to the *Royal Sovereign*, as she steered right for the centre of the enemy's line, cut through it astern of the *Santa Anna*, three-decker, and engaged her at the muzzle of her guns on the starboard side; "see how that noble fellow Collingwood carries his ship into action!" Collingwood, delighted at being first in the heat of the fire, and knowing the feelings of his commander and old friend, turned to his captain and exclaimed: "Rotherham, what would Nelson give to be here!" Both these brave officers, perhaps, at this moment thought of Nelson with gratitude for a circumstance which had occurred on the preceding day. Admiral Collingwood, with some of the captains, having gone on board the *Victory* to receive instructions, Nelson inquired of him where his captain was, and was told in reply that they were not upon good terms with each other. "Terms!" said Nelson, "good terms with each other!" Immediately

he sent a boat for Captain Rotherham, led him, as soon as he arrived, to Collingwood, and saying, "Look, yonder are the enemy!" bade them shake hands like Englishmen.

The enemy continued to fire a gun at a time at the *Victory* till they saw that a shot had passed through her main-topgallant sail; then they opened their broadsides, aiming chiefly at her rigging, in the hope of disabling her before she could close with them. Nelson as usual had hoisted several flags, lest one should be shot away. The enemy showed no colors till late in the action, when they began to feel the necessity of having them to strike. For this reason the *Santissima Trinidad,* Nelson's old acquaintance, as he used to call her, was distinguishable only by her four decks, and to the bow of this opponent he ordered the *Victory* to be steered. Meantime an incessant raking fire was kept up upon the *Victory.* The Admiral's secretary was one of the first who fell; he was killed by a cannon shot while conversing with Hardy. Captain Adair, of the marines, with the help of a sailor, endeavored to remove the body from Nelson's sight, who had a great regard for Mr. Scott, but he anxiously asked, "Is that poor Scott that's gone?" and being informed that it was indeed so, exclaimed, "Poor fellow!" Presently a double-headed shot struck a party of marines who were drawn up on the poop, and killed eight of them, upon which Nelson immediately desired Captain Adair to disperse his men round the ship, that they might not suffer so much from being together. A few minutes afterwards a shot struck the fore-brace bits on the quarter-deck, and passed between Nelson and Hardy, a splinter from the bit tearing off Hardy's buckle and bruising his foot. Both stopped, and looked anxiously at each other: each supposed the other to be wounded. Nelson then smiled, and said: "This is too warm work, Hardy, to last long."

The *Victory* had not yet returned a single gun; fifty of her men had been by this time killed or wounded, and her main-topmast, with all her studding-sails and their booms, shot away. Nelson declared that in all his battles he had seen nothing which surpassed the cool courage of his crew on this occasion. At four minutes after twelve she opened her fire from both sides of her deck. It was not possible to break the enemy's line without running on board one of their ships; Hardy informed him of this, and asked him which he would prefer. Nelson replied: "Take your choice, Hardy; it does not signify much." The master was ordered to put the helm to port, and the *Victory* ran on board the *Redoubtable* just as her tiller-ropes were shot away. The French ship received her with a broadside, then instantly let down her lower-deck ports for fear of being boarded through them, and never afterwards fired a great gun during the action. Her tops, like those of all the enemy's ships, were filled with riflemen. Nelson never placed musketry in his tops; he had a strong dislike to the practice, not merely because it endangers setting fire to the sails, but also because it is a murderous sort of warfare, by which individuals may suffer and a commander now and then picked off, but which never can decide the fate of a general engagement.

Captain Harvey, in the *Temeraire*, fell on board the *Redoubtable* on the other side; another enemy was in like manner on board the *Temeraire;* so that these four ships formed as compact a tier as if they had been moored together, their heads all lying the same way. The lieutenants of the *Victory* seeing this, depressed their guns of the middle and lower decks, and fired with a diminished charge, lest the shot should pass through and injure the *Temeraire;* and because there was danger that the *Redoubtable* might take fire from the lower deck guns, the

muzzles of which touched her side when they were run out, the fireman of each gun stood ready with a bucket of water, which, as soon as the gun was discharged, he dashed into the hole made by the shot. An incessant fire was kept up from the *Victory* from both sides; her larboard guns playing upon the *Bucentaure* and the huge *Santissima Trińidad.*

It had been part of Nelson's prayer that the British fleet might be distinguished by humanity in the victory he expected. Setting an example himself, he twice gave orders to cease firing upon the *Redoubtable*, supposing that she had struck, because her great guns were silent; for, as she carried no flag, there was no means of instantly ascertaining the fact. From this ship, which he had thus twice spared, he received his death. A ball fired from her mizzen-top, which in the then situation of the two vessels was not more than fifteen yards from that part of the deck where he was standing, struck the epaulette on his left shoulder, about a quarter after one, just in the heat of action. He fell upon his face, on the spot which was covered with his poor secretary's blood. Hardy, who was a few steps from him, turning round, saw three men raising him up. "They have done for me at last, Hardy!" said he. "I hope not!" cried Hardy. "Yes," he replied, "my back-bone is shot through!" Yet even now, not for a moment losing his presence of mind, he observed as they were carrying him down the ladder that the tiller-ropes, which had been shot away, were not yet replaced, and ordered that new ones should be rove immediately. Then, that he might not be seen by the crew, he took out his handkerchief and covered his face and his stars. Had he but concealed these badges of honor from the enemy, England perhaps would not have had cause to receive with sorrow the news of the battle of Trafalgar. The cockpit

was crowded with wounded and dying men, over whose bodies he was with some difficulty conveyed, and laid upon a pallet in the midshipmen's berth. It was soon perceived, upon examination, that the wound was mortal. This, however, was concealed from all except Captain Hardy, the chaplain, and the medical attendants. He himself being certain, from the sensation in his back and the gush of blood he felt momently within his breast, that no human care could avail him, insisted that the surgeon should leave him, and attend to those to whom he might be useful; "for," said he, "you can do nothing for me." All that could be done was to fan him with paper, and frequently give him lemonade to alleviate his intense thirst. He was in great pain, and expressed much anxiety for the event of the action, which now began to declare itself. As often as a ship struck, the crew of the *Victory* hurrahed, and at every hurrah a visible expression of joy gleamed in the eyes and marked the countenance of the dying hero. But he became impatient to see Captain Hardy, and as that officer, though often sent for, could not leave the deck, Nelson feared that some fatal cause prevented him, and repeatedly cried: "Will no one bring Hardy to me? He must be killed! He is surely dead!" An hour and ten minutes elapsed from the time when Nelson received his wound before Hardy could come to him. They shook hands in silence; Hardy in vain struggling to express the feelings of that most painful and yet sublimest moment. "Well, Hardy," said Nelson, "how goes the day with us?"—"Very well," replied Hardy. "Ten ships have struck, but five of the van have tacked, and show an intention to bear down upon the *Victory*. I have called two or three of our fresh ships round, and have no doubt of giving them a drubbing."—"I hope," said Nelson, "none of our ships have struck?" Hardy answered:

"There was no fear of that." Then, and not till then, Nelson spoke of himself. "I am a dead man, Hardy," said he. "I am going fast; it will be all over with me soon. Come nearer to me. Let my dear Lady Hamilton have my hair and all other things belonging to me." Hardy observed that he hoped Mr. Beatty could yet hold out some prospect of life. "Oh no!" he replied, "it is impossible; my back is shot through. Beatty will tell you so." Captain Hardy then once more shook hands with him, and with a heart almost bursting hastened upon the deck.

By this time all feeling below the breast was gone; and Nelson, having made the surgeon ascertain this, said to him: "You know I am gone. I know it. I feel something rising in my breast"—putting his hand on his left side—"which tells me so." And upon Beatty's inquiring whether his pain was very great, he replied: "So great that he wished he was dead. Yet," said he in a lower voice, "one would like to live a little longer too!" And after a few minutes, in the same under-tone, he added: "What would become of poor Lady Hamilton if she knew my situation?" Next to his country she occupied his thoughts. Captain Hardy, some fifty minutes after he had left the cockpit, returned, and again taking the hand of his dying friend and commander, congratulated him on having gained a complete victory. How many of the enemy were taken he did not know, as it was impossible to perceive them distinctly; but fourteen or fifteen at least. "That's well!" cried Nelson; "but I bargained for twenty." And then in a stronger voice he said: "Anchor, Hardy, anchor." Hardy upon this hinted that Admiral Collingwood would take upon himself the direction of affairs. "Not while I live, Hardy," said the dying Nelson, ineffectually endeavoring to raise himself from the

bed; "Do you anchor." His previous order for preparing to anchor had shown how clearly he foresaw the necessity of this. Presently, calling Hardy back, he said to him in a low voice: "Don't throw me overboard;" and he desired that he might be buried by his parents, unless it should please the King to order otherwise. Then reverting to private feelings: "Take care of my dear Lady Hamilton, Hardy; take care of poor Lady Hamilton. Kiss me, Hardy," said he. Hardy knelt down and kissed his cheek, and Nelson said: "Now I am satisfied. Thank God, I have done my duty!" Hardy stood over him in silence for a moment or two, then knelt again and kissed his forehead. "Who is that?" said Nelson; and being informed, he replied: "God bless you, Hardy." And Hardy then left him forever.

Nelson now desired to be turned upon his right side, and said: "I wish I had not left the deck, for I shall soon be gone." Death was indeed rapidly approaching. He said to the chaplain: "Doctor, I have *not* been a *great* sinner." And after a short pause: "Remember that I leave Lady Hamilton and my daughter Horatia as a legacy to my country." His articulation now became difficult, but he was distinctly heard to say: "Thank God, I have done my duty!" These words he repeatedly pronounced, and they were the last words which he uttered. He expired at thirty minutes after four, three hours and a quarter after he had received his wound.

THE LIFE OF SIR WALTER SCOTT

J. G. LOCKHART

Sir Walter Scott was born in Edinburgh in 1771 and received his education at the High School and the University of his native city. He studied law and was admitted to the bar in 1792. Between 1799 and 1802 he contributed to Lewis's *Tales of Horror*, and published *Border Minstrelsy*. For a year he was Sheriff of Selkirkshire and later he moved to Ashetiel. His period of poetical activity (1805–1813) preceded his removal to Abbotsford in 1814 where he wrote the WaverleyNovels. These won him so great distinction that in 1820 he was created baronet. Business failure because of his connection with the Ballantynes overtook him in 1826, and he did not succeed in liquidating his indebtedness before his death in 1832.

SCOTT MOVES TO ABBOTSFORD (1812)

Ashestiel, 25th May, 1812.

To the Right Honorable Lady Alvanley:

I was honored, my dear Lady Alvanley, by the kind letter which you sent me with our friend Miss Smith, whose talents are, I hope, receiving at Edinburgh the full need of honorable applause which they so highly merit. It is very much against my will that I am forced to speak of them by report alone, for this being the term of removing, I am under the necessity of being at this farm to superintend the transference of my goods and chattels, a most miscellaneous collection, to a small property, about five miles down the Tweed, which I purchased last year.

The neighbors have been much delighted with the procession of my furniture, in which old swords, bows, targets, and lances, made a very conspicuous show. A family of turkeys was accommodated within the helmet of some *preux chevalier* of ancient Border fame; and the very cows, for aught I know, were bearing banners and muskets. I assure your ladyship that this caravan, attended by a dozen of ragged rosy peasant children, carrying fishing-rods and spears, and leading ponies, greyhounds, and spaniels, would, as it crossed the Tweed, have furnished no bad subject for the pencil, and really reminded me of one of the gypsy groups of Callot upon their march.

Edinburgh, 23d Jan., 1818.

To D. Terry, Esq., London:

I am now anxious to complete Abbotsford. I think I told you I mean to do nothing whatever to the present house, but to take it away altogether at some future time, so that I finish the upper story without any communication with Mrs. Redford's *ci-devant* mansion, and shall place the opening in the lower story, wherever it will be most suitable for the new house, without regard to defacing the temporary drawing-room. I am quite feverish about the armory. I have two pretty complete suits of armor, one Indian one, and a cuirassier's, with boots, casque, etc.; many helmets, corslets, and steel caps, swords and poniards without end, and about a dozen of guns, ancient and modern. I have besides two or three battle-axes and maces, pikes and targets, a Highlander's accoutrement complete, a great variety of branches of horns, pikes, bows and arrows, and the clubs and creases of Indian tribes. Mr. Bullock promised to give some hint about the fashion of disposing all these matters; and now our spring is approaching, and I want but my plans to get on. I have reason to be proud of the finishing of my castle, for even of the tower for which I trembled, not a stone has been shaken by the late terrific gale, which blew a roof clear off in the neighborhood. It was lying in the road like a saddle, as Tom Purle expressed it. Neither has a slate been lifted, though about two

yards of slating were stripped from the stables in the haugh, which you know were comparatively less exposed.

. . . . . .

It was in the month following [October, 1818] that I first saw Abbotsford. He [Scott] invited my friend John Wilson (now Professor of Moral Philosophy at Edinburgh) and myself to visit him for a day or two on our return from an excursion to Mr. Wilson's beautiful villa on the Lake of Windermere, but named the particular day (October 8th) on which it would be most convenient for him to receive us; and we discovered on our arrival, that he had fixed it from a good-natured motive. We found him walking in one of his plantations, at no great distance from the house, with five or six young people, and his friends Lord Melville and Captain Ferguson. Having presented us to the First Lord of the Admiralty, he fell back a little and said: "I am glad you came today, for I thought it might be of use to you both, some time or other, to be known to my old school-fellow here, who is, and I hope will long continue to be, the great giver of good things in the Parliament House. I trust you have had enough of certain pranks with your friend Ebony, and if so, Lord Melville will have too much sense to remember them." We then walked round the plantation, as yet work which he was constructing for the defence of his *haugh* against the wintry violences of the Tweed; and he discoursed for some time with keen interest upon the comparative merits of different methods of embankment, but stopped now and then to give us the advantage of any point of view in which his new building on the eminence above pleased his eye. It had a fantastic appearance—being but a fragment of the existing edifice—and not at all harmonizing in its outlines with "Mother Retford's" original tenement to the eastward. Scott,

however, expatiated *con amore* on the rapidity with which, being chiefly of darkish granite, it was assuming a "time-honored" aspect. Ferguson, with a grave and respectful look, observed, "yes, it really has much the air of some old fastness hard by the river Jordan." This allusion to the Chaldee MS., already quoted, in the manufacture of which Ferguson fancied Wilson and myself to have had a share, gave rise to a burst of laughter among Scott's merry young folks and their companions, while he himself drew in his nether lip, and rebuked the Captain with "Toots, Adam! toots, Adam!" He then returned to his embankment, and described how a former one had been entirely swept away in one night's flood. But the Captain was ready with another verse of the Chaldee MS., and groaned out, by way of echo—"Verily my fine gold hath perished!" Whereupon the "Great Magician" elevated his huge oaken staff as if to lay it on the waggish soldier's back—but flourished it gaily over his own head, and laughed louder than the youngest of the company. As we walked and talked, the Pepper and Mustard terriers kept snuffing among the bushes and heather near us, and started every five minutes a hare, which scudded away before them and the ponderous staghound Maida—the Sheriff and all his tail hollowing and cheering in perfect confidence that the dogs could do no more harm to poor puss than the venerable tom-cat, Hinse of Hinsfeldt, who pursued the vain chase with the rest.

At length we drew near *Peterhouse*, and found sober Peter himself and his brother-in-law, the facetious factotum Tom Purdie, superintending, pipe in mouth, three or four sturdy laborers busy in laying down the turf for a bowling-green. "I have planted hollies all round it, you see," said Scott, "and laid out an arbor on the right-hand side for the laird; and here I mean to have a game at

bowls after dinner every day in fine weather—for I take that to have been among the indispensables of our old *vie de chateau*." But I must not forget the reason he gave me some time afterwards for having fixed on that spot for his bowling-green. "In truth," he then said, "I wished to have a smooth walk and a canny seat for myself within ear-shot of Peter's evening psalm." The coachman was a devout Presbyterian, and many a time have I in after-years accompanied Scott on his evening stroll, when the principal object was to enjoy, from the bowling-green, the unfailing melody of this good man's family worship—and heard him repeat, as Peter's manly voice led the humble quire within, that beautiful stanza of Burns's Saturday Night:

> They chaunt their artless notes in simple guise;
> They tune their hearts, by far the noblest aim, etc.

It was near the dinner-hour before we reached the house, and presently I saw assembled a larger company than I should have fancied to be at all compatible with the existing accommodations of the place; but it turned out that Captain Ferguson, and the friends whom I have not as yet mentioned, were to find quarters elsewhere for the night. His younger brother, Captain John Ferguson of the Royal Navy (a favorite lieutenant of Lord Nelson's), had come over from Huntly Burn; there were present also, Mr. Scott of Gala, whose residence is within an easy distance; Sir Henry Hay MacDougal of Mackerstone, an old baronet with gay, lively, and highly polished manners, related in the same degree to both Gala and the Sheriff; Sir Alexander Don, the member for Roxburghshire, whose elegant social qualities have been alluded to in the preceding chapter; and Dr. Scott of Darnlee, a modest and intelligent gentleman, who having realized a fortune in the East

India Company's medical service, had settled within two or three miles of Abbotsford, and though no longer practising his profession, had kindly employed all the resources of his skill in the endeavor to counteract his neighbor's recent liability to attacks of cramp.—Our host and one or two others appeared, as was in those days a common fashion with country gentlemen, in the lieutenancy uniform of their country. How fourteen or fifteen people contrived to be seated in the then dining-room of Abbotsford I know not—for it seemed quite full enough when it contained only eight or ten; but so it was—nor, as Sir Harry MacDougal's fat valet, warned by former experience, did not join the train of attendants, was there any perceptible difficulty in the detail of the arrangements. Everything about the dinner was, as the phrase runs, in excellent style; and in particular, the *Potage a la Meg Merrilees*, announced as an attempt to imitate a device of the Duke of Buccleuch's celebrated cook—by name Monsieur Florence—seemed, to those at least who were better acquainted with the Kaim of Derncleuch than with the *cuisine* of Bowhill, a very laudable specimen of the art. The champagne circulated nimbly—and I never was present at a gayer dinner. I had advanced a little beyond the soup when it received an accompaniment which would not, perhaps, have improved the satisfaction of Southern guests, had any such been present. A tall and stalwart bagpiper, in complete Highland costume, appeared pacing to and fro on the green before the house, and the window being open, it seemed as if he might as well have been straining his lungs within the parlor. At a pause of his strenuous performance, Scott took occasion to explain that *John of Skye* was a recent acquisition to the rising hamlet of Abbotstown; that the man was a capital hedger and ditcher, and only figured with the pipe and philabeg on

high occasions in the after-part of the day; "but indeed," he added, laughing, "I fear John will soon be discovering that the book and mattock are unfavorable to his chanter hand." When the cloth was drawn, and the never-failing salver of *quaighs* introduced, John of Skye, upon some well-known signal, entered the room, but *en militaire*, without removing his bonnet, and taking his station behind the landlord, received from his hand the largest of the Celtic bickers brimful of Glenlivet. The man saluted the company in his own dialect, tipped off the contents (probably a quarter of an English pint of raw aqua vitae) at a gulp, wheeled about as solemnly as if the whole ceremony had been a movement on parade, and forthwith recommenced his pibrochs and gatherings, which continued until long after the ladies had left the table, and the autumnal moon was streaming in upon us so brightly as to dim the candles.

I had never before seen Scott in such buoyant spirits as he showed this evening—and I never saw him in higher afterwards; and no wonder, for this was the first time that he, Lord Melville, and Adam Ferguson, daily companions at the High-school of Edinburgh, and partners in many joyous scenes of the early volunteer period, had met since the commencement of what I may call the serious part of any of their lives. The great poet and novelist was receiving them under his own roof, when his fame was at its *acmé*, and his fortune seemed culminating to about a corresponding height—and the generous exuberance of his hilarity might have overflowed without moving the spleen of a cynic. Old stories of *the Yards* and *the Crosscauseway* were relieved by sketches of real warfare, such as none but Ferguson (or Charles Matthews, had he been a soldier) could ever have given; and they toasted the memory of *Greenbreeks* and the health of *the Beau* with equal devotion.

When we rose from table, Scott proposed that we should all ascend his western turret, to enjoy a moonlight view of the valley. The younger part of his company were too happy to do so: some of the seniors, who had tried the thing before, found pretexts for hanging back. The stairs were dark, narrow, and steep; but the Sheriff piloted the way, and at length there were as many on the top as it could well afford footing for. Nothing could be more lovely than the panorama; all the harsher and more naked features being lost in the delicious moonlight; the Tweed and the Gala winding and sparkling beneath our feet; and the distant ruins of Melrose appearing, as if carved of alabaster, under the black mass of the Eildons. The poet, leaning on his battlement, seemed to hang over the beautiful vision as if he had never seen it before. "If I live," he exclaimed, "I will build me a higher tower, with a more spacious platform, and a staircase better fitted for an old fellow's scrambling." The piper was heard retuning his instrument below, and he called to him for "Lochaber no more." John of Skye obeyed, and as the music rose, softened by the distance, Scott repeated in a low key the melancholy words of the song of exile.

On descending from the tower, the whole company were assembled in the new dining-room, which was still under the hands of the carpenters, but had been brilliantly illuminated for the occasion. John of Skye took his station, and old and young danced reels to his melodious accompaniment until they were weary, while Scott and the Dominie looked on with gladsome faces, and beat time now and then, the one with his staff, the other with his wooden leg. A tray with mulled wine and whisky punch was then introduced, and Lord Melville proposed a bumper, with all the honors, to the *Roof-tree*. Captain Ferguson having sung "Johnnie Cope," called on the young

ladies for "Kenmure's on and awa';" and our host then insisted that the whole party should join, standing in a circle hand-in-hand *more majorum*, in the hearty chorus of

> Weel may we a'be,
> Ill may we never see,
> God bless the king and the gude companie!

—which being duly performed, all dispersed. Such was *the handsel*, for Scott protested against its being considered as *the house-heating*, of the new Abbotsford.

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When Sir Walter returned from London, he brought with him Mr. Blore's detailed plans for the completion of Abbotsford; the wall and gateway of the court in front; and the beautiful open screen-work of stone connecting the house with the garden; this last having been originally devised by himself, and constituting certainly the most graceful feature about the edifice. The foundations towards the river were forthwith laid, and some little progress was made during the autumn; but he was very reluctant to authorize the demolition of the rustic porch of the old cottage, with its luxuriant overgrowth of roses and jessamines; kept it standing for months after his work-people complained of the obstruction—and indeed could not make up his mind to sign the death-warrant of this favorite bower until winter had robbed it of its beauties. He then made an excursion from Edinburgh, on purpose to be present at its downfall—saved as many of the creepers as seemed likely to survive removal, and planted them with his own hands, about a somewhat similar porch, erected expressly for their reception, at his daughter Sophia's little cottage of Chiefswood.

There my wife and I spent this summer and autumn of

1821—the first of several seasons, which will ever dwell on my memory as the happiest of my life. We were near enough Abbotsford to partake as often as we liked of its brilliant and constantly varying society; yet could do so without being exposed to the worry and exhaustion of spirit which the daily reception of newcomers entailed upon all the family, except Sir Walter himself. But, in truth, even he was not always proof against the annoyances connected with such a style of open-housekeeping. Even his temper sunk sometimes under the solemn applauses of learned dulness, the vapid raptures of painted and periwigged dowagers, the horseleech avidity with which underbred foreigners urged their questions, and the pompous simpers of condescending magnates. When sore beset at home in this way, he would every now and then discover that he had some very particular business to attend to on an outlying part of his estate, and craving the indulgence of his guests overnight, appear at the cabin in the glen before its inhabitants were astir in the morning. The clatter of Sibyl Grey's hoofs, the yelping of Mustard and Spice, and his own joyous shout of *reveillée* under our windows, were the signal that he had burst his toils and meant for that day to "take his ease in his inn." On descending, he was to be found seated with all his dogs and ours about him, under a spreading ash that overshadowed half the bank between the cottage and the brook, pointing the edge of his woodman's axe for himself, and listening to Tom Purdie's lecture touching the plantation that most needed thinning. After breakfast, he would take possession of a dressing-room up stairs, and write a chapter of *The Pirate;* and then, having made up and despatched his packet for Mr. Ballantyne, away to join Purdie wherever the foresters were at work—and sometimes to labor among them as strenuously as John

Swanston himself—until it was time either to rejoin his own party at Abbotsford or the quiet circle of the cottage. When his guests were few and friendly, he often made them come over and meet him at Chiefswood in a body towards evening; and surely he never appeared to more amiable advantage than when helping his young people with their little arrangements upon such occasions. He was ready with all sorts of devices to supply the wants of a narrow establishment; he used to delight particularly in sinking the wine in a well under the *brae* ere he went out, and hawling up the basket just before dinner was announced—this primitive process being, he said, what he had always practised when a young housekeeper, and in his opinion far superior in its results to any application of ice; and in the same spirit, whenever the weather was sufficiently genial, he voted for dining out of doors altogether, which at once got rid of the inconvenience of very small rooms, and made it natural and easy for the gentlemen to help the ladies, so that the paucity of servants went for nothing. . . .

SCOTT'S FINANCIAL CATASTROPHE

I cannot pretend to guess what the actual state of Scott's pecuniary affairs was at the time when John Ballantyne's death relieved them from one great source of complication and difficulty. But I have said enough to satisfy every reader, that when he began the second, and far the larger division of his building at Abbotsford, he must have contemplated the utmost sum it could cost him as a mere trifle in relation to the resources at his command. He must have reckoned on clearing £30,000 at least in the course of a couple of years by the novels written within such a period. The publisher of his *Tales*, who best knew how they were produced, and what they brought of gross

profit, and who must have had the strongest interest in keeping the author's name untarnished by any risk or reputation of failure, would willingly as we have seen, have given him £6000 more within a space of two years for works of a less serious sort, likely to be despatched at leisure hours, without at all interfering with the main manufacture. But alas!—even this was not all. Messrs. Constable had such faith in the prospective fertility of his imagination, that they were by this time quite ready to sign bargains and grant bills for novels and romances to be produced hereafter, but of which the subjects and the names were alike unknown to them and to the man from whose pen they were to proceed. A forgotten satirist well says,

> The active principle within
> Works on some brains the effect of gin;

but in his case, every external influence combined to stir the flame, and swell the intoxication of restless exuberant energy. His allies knew, indeed, what he did not, that the sale of his novels was rather less than it had been in the days of *Ivanhoe;* and hints had sometimes been dropped to him that it might be well to try the effects of a pause. But he always thought—and James Ballantyne had decidedly the same opinion—that his best things were those which he threw off the most easily and swiftly; and it was no wonder that his booksellers, seeing how immeasurably even his worst excelled in popularity, as in merit, any other person's best, should have shrunk from the experiment of a decisive damper. On the contrary, they might be excused for from time to time flattering themselves that if the books sold at a less rate, this might be counterpoised by still greater rapidity of production. They could not make up their minds to cast the peerless vessel

adrift; and, in short, after every little whisper of prudential misgiving, echoed the unfailing burden of Ballantyne's song—to push on, hoisting more and more sail as the wind lulled.

He was as eager to do as they could be to suggest—and this I well knew at the time. I had, however, no notion, until all his correspondence lay before me, of the extent to which he had permitted himself thus early to build on the chances of life, health, and continued popularity. Before the *Fortunes of Nigel* issued from the press, Scott had exchanged instruments, and received his bookseller's bills, for no less than four "works of fiction"—not one of them otherwise described in the deeds of agreement—to be produced in unbroken succession, each of them to fill at least three volumes, but with proper saving clauses as to increase of copy-money, in case any of them should run to four. And within two years all this anticipation had been wiped off by *Peveril of the Peak*, *Quentin Durward*, *St. Ronan's Well*, and *Redgauntlet;* and the new castle was by that time complete, and overflowing with all its splendor; but by that time the end also was approaching!

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[From Scott's *Diary*] Followed Mr. Gibson with a most melancholy tale. Things are much worse with Constable than I apprehended. Naked we entered the world, and naked we leave it—blessed be the name of the Lord!

January 22, 1826.—I feel neither dishonored nor broken down by the bad—now really bad news I have received. I have walked my last on the domains I have planted—sate the last time in the halls I have built. But death would have taken them from me if misfortune had spared them. My poor people whom I loved so well!—There is just another die to turn up against me in this run of ill-luck; i.e.—If I should break my magic wand in the fall from this elephant, and lose my popularity

with my fortune. Then *Woodstock* and *Bony* may both go to the papermaker, and I may take to smoking cigars and drinking grog, or turn devotee, and intoxicate the brain another way. In prospect of absolute ruin, I wonder if they would let me leave the Court of Session. I would like methinks to go abroad,

And lay my bones far from the *Tweed.*

But I find my eyes moistening, and that will not do. I will not yield without a fight for it. It is odd, when I set myself to work *doggedly*, as Doctor Johnson would say, I am exactly the same man that I ever was—neither low-spirited nor *distrait.* In prosperous times I have sometimes felt my fancy and powers of language flag, but adversity is to me at least a tonic and bracer; the fountain is awakened from its inmost recesses, as if the spirit of affliction had troubled it in his passage.

Poor Mr. Pole the harper sent to offer me £500 or £600, probably his all. There is much good in the world after all. But I will involve no friend, either rich or poor. My own right hand shall do it—else will I be *done* in the slang language, and *undone* in common parlance.

I am glad that, beyond my own family, who are, excepting Lady S., young and able to bear sorrow, of which this is the first taste to some of them, most of the hearts are past aching which would have once been inconsolable on this occasion. I do not mean that many will not seriously regret, and some perhaps lament my misfortunes. But my dear mother, my almost sister, Christy Rutherford, poor Will Erskine; those would have been mourners indeed.

Well—exertion—exertion. O, Invention, rouse thyself! May man be kind! May God be propitious! The worst is, I never quite know when I am right or wrong; and Ballantyne, who does know in some degree, will fear to tell me. Lockhart would be worth gold just now, but he too might be too diffident to speak broad out. All my hope is in the continued indulgence of the public. I have a funeral-letter to the burial of the Chevalier Yelin, a foreigner of learning and talent, who has died at the Royal Hotel. He wished to be introduced to me, and was to

have read a paper before the Royal Society when this introduction was to have taken place. I was not at the Society that evening, and the poor gentleman was taken ill at the meeting and unable to proceed. He went to his bed and never rose again; and now his funeral will be the first public place I shall appear at. He dead, and I ruined. This is what you call a meeting.

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I went to the Court for the first time to-day, and, like the man with the large nose, thought every body was thinking of me and my mishaps. Many were, undoubtedly; and all rather regrettingly, some obviously affected. It is singular to see the difference of men's manner whilst they strive to be kind or civil in their way of addressing me. Some smiled as they wished me good day, as if to say, "Think nothing about it, my lad; it is quite out of our thoughts." Others greeted me with the affected gravity which one sees and despises at a funeral. The best-bred, —all, I believe, meaning equally well—just shook hands and went on.—A foolish puff in the papers, calling on men and gods to assist a popular author, who having choused the public of many thousands, had not the sense to keep wealth when he had it,—If I am hard pressed, the measures used against me, I must use all means of legal defence, and subscribe myself bankrupt in a petition for sequestration. It is the course one should, at any rate, have advised a client to take. But for this I would, in a Court of Honor, deserve to lose my spurs. No, if they permit me, I will be their vassal for life, and dig in the mine of my imagination to find diamonds (or what may sell for such) to make good my engagements, not to enrich myself. And this from no reluctance to be called the Insolvent, which I probably am, but because I will not put out of the power of my creditors the resources, mental or literary, which yet remains to me.

I interrupt, for a moment, Sir Walter's *Diary*, to introduce a few collateral illustrations of the period embraced in the foregoing chapter. When he returned to Edin-

burgh from Abbotsford on Monday the 16th of January, he found (as we have seen) that Hurst & Co. had dishonored a bill of Constable's; and then proceeded, according to engagement, to dine at Mr. Skene of Rubislaw's. Mr. Skene assures me that he appeared that evening quite in his usual spirits, conversing on whatever topic was started as easily and gaily as if there had been no impending calamity; but at parting, he whispered; "Skene, I have something to speak to you about; be so good as to look in on me as you go to the Parliament-House tomorrow." When Skene called in Castle Street, about half-past nine o'clock next morning, he found Scott writing in his study. He rose, and said, "My friend, give me a shake of your hand—mine is that of a beggar." He then told him that Ballantyne had just been with him, and that his ruin was certain and complete; explaining, briefly, the nature of his connection with the three houses, whose downfall must that morning be made public. He added, "Don't fancy I am going to stay at home to brood idly on what can't be helped. I was at work upon *Woodstock* when you came in, and I shall take up the pen the moment I get back from Court. I mean to dine with you again on Sunday, and hope then to report progress to some purpose." When Sunday came, he reported accordingly, that, in spite of all the numberless interruptions of meetings and conferences with his partner, the Constables, and men of business—to say nothing of his distressing anxieties on account of his wife and daughter—he had written a chapter of his novel every intervening day.

The reader may be curious to see what account James Ballantyne's memorandum gives of that dark announcement on the morning of Tuesday the 17th. It is as follows: "On the evening of the 16th, I received from Mr. Cadell a distinct message putting me in possession of the

truth. I called immediately in Castle Street, but found Sir Walter had gained an unconscious respite by being engaged out at dinner. It was between eight and nine next morning that I made the final communication. No doubt he was greatly stunned—but, upon the whole, he bore it with wonderful fortitude. He then asked, 'Well, what is the actual step we must first take—I suppose we must do something?' I reminded him that two or three thousand pounds were due that day, so that we had only to do what we must do—refuse payment—to bring the disclosure sufficiently before the world. He took leave of me with these striking words; 'Well, James, depend upon that, I will never forsake you.'"

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I offer no cold comments on the strength of character which Sir Walter Scott exhibited in the crisis of his calamities. But for the revelations of his *Diary* it would never have been known to his most intimate friends, or even to his own affectionate children, what struggles it cost him to reach the lofty serenity of mind which was reflected in all his outward conduct and demeanor.

As yet, however, he had hardly prepared himself for the extent to which Constable's debts exceeded his assets. The obligations of that house amounted, on a final reckoning, to £256,000; those of Hurst and Robinson to somewhere about £300,000. The former paid, ultimately, only 2s. 9d. in the pound; the latter, about 1s. 3d.

The firm of James Ballantyne and Co. might have allowed itself to be declared bankrupt, and obtained a speedy discharge, as the bookselling concerns did, for all its obligations;—but that Sir Walter Scott was a partner. Had he chosen to act in the manner commonly adopted by commercial insolvents, the matter would have been settled

in a very short time. The creditors of Ballantyne and Co.—(whose claims, including sheafs of bills of all descriptions, amounted to £117,000)—would have brought into the market whatever property, literary or otherwise, he at the hour of failure possessed; they would have had a right to his life-rent of Abbotsford, among other things—and to his reversionary interest in the estate, in case either his eldest son or his daughter-in-law should die without leaving issue, and thus void the provisions of their marriage-contract. All this being brought into the market, the result would have been a dividend very far superior to what the creditors of Constable and Hurst received; and in return, the partners in the printing firm would have been left at liberty to reap for themselves the profits of their future exertions. Things were, however, complicated in consequence of the transfer of Abbotsford in January, 1825. At first, some creditors seem to have had serious thoughts of contesting the validity of that transaction; but a little reflection and examination satisfied them that nothing could be gained by such an attempt. But, on the other hand, Sir Walter felt that he had done wrong in placing any part of his property beyond the reach of his creditors, by entering into that marriage-contract, without a previous most deliberate examination into the state of his responsibilities. He must have felt in this manner, though I have no sort of doubt, that the result of such an examination in January, 1825, if accompanied by an instant calling in of all *counter-bills*, would have been to leave him at perfect liberty to do all that he did upon that occasion. However that may have been, and whatever may have been his delicacy respecting this point, he regarded the embarrassments of his commercial firm, on the whole, with the feelings not of a merchant but of a gentleman. He thought that by devoting the rest of his

life to the service of his creditors, he could, in the upshot, pay the last farthing he owed them. They (with one or two paltry exceptions) applauded his honorable intentions and resolutions, and partook, to a large extent, in the self-reliance of their debtor. Nor had they miscalculated as to their interest. Nor had Sir Walter calculated wrongly. He paid the penalty of health and life, but he saved his honor and his self-respect;

The glory dies not, and the grief is past.

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It was about this time (1831) that we observed Sir Walter beginning to entertain the notion that his debts were paid off. By degrees, dwelling on this fancy, he believed in it fully and implicitly. It was a gross delusion—but neither Cadell nor any one else had the heart to disturb it by any formal statement of figures. It contributed greatly more than any circumstance besides to soothe Sir Walter's feelings, when it became at last necessary that he should tear himself from his land and his house, and the trees which he had nursed. And with all that was done and forborne, the hour when it came was a most heavy one. . . .

THE DEATH OF SCOTT

He reached London about six o'clock on the evening of Wednesday the 13th of June. Owing to the unexpected rapidity of the journey, his eldest daughter had had no notice when to expect him; and fearful of finding her either out of town, or unprepared to receive him and his attendants under her roof, Charles Scott drove to the St. James's Hotel in Jermyn Street, and established his quarters there before he set out in quest of his sister and myself. When we reached the hotel, he recognised us with many marks

of tenderness, but signified that he was totally exhausted; so no attempt was made to remove him further, and he was put to bed immediately. Dr. Ferguson saw him the same night, and next day Sir Henry Halford and Dr. Holland saw him also; and during the next three weeks the the two latter visited him daily, while Ferguson was scarcely absent from his pillow. The Major was soon on the spot. To his children, all assembled once more about him, he repeatedly gave his blessing in a very solemn manner, as if expecting immediate death; but he was never in a condition for conversation, and sunk either into sleep or delirious stupor upon the slightest effort.

Mrs. Thomas Scott came to town as soon as she heard of his arrival, and remained to help us. She was more than once recognised and thanked. Mr. Cadell, too, arrived from Edinburgh, to render any assistance in his power. I think Sir Walter saw no other of his friends except Mr. John Richardson, and him only once. As usual, he woke up at the sound of a familiar voice, and made an attempt to put forth his hand, but it dropped powerless, and he said, with a smile—"Excuse my hand." Richardson made a struggle to suppress his emotion, and, after a moment, got out something about Abbotsford and the woods, which he had happened to see shortly before. The eye brightened, and he said—"How does Kirklands get on?" Mr. Richardson had lately purchased the estate so called in Teviotdale, and Sir Walter had left him busied with plans of building. His friend told him that his new house was begun, and that the Marquis of Lothian had very kindly lent him one of his own, meantime, in its vicinity. "Ay, Lord Lothian is a good man," said Sir Walter. "He is a man from whom one may receive a favor, and that's saying a good deal for any man in these days." The stupor then sank back upon him, and

Richardson never heard his voice again. This state of things continued till the beginning of July.

During these melancholy weeks, great interest and sympathy were manifested. Allan Cunningham mentions that, walking home late one night, he found several workingmen standing together at the corner of Jermyn Street, and one of them asked him—as if there was but one deathbed in London—"Do you know, sir, if this is the street where he is lying?" The inquiries both at the hotel and at my house were incessant; and I think there was hardly a member of the royal family who did not send every day. The newspapers teemed with paragraphs about Sir Walter; and one of these, it appears, threw out a suggestion that his travels had exhausted his pecuniary resources, and that if he were capable of reflection at all, cares of that sort might probably harass his pillow. This paragraph came from a very ill-informed, but, I dare say, a well-meaning quarter. It caught the attention of some members of the Government; and, in consequence, I received a private communication, to the effect that, if the case were as stated, Sir Walter's family had only to say what sum would relieve him from embarrassment, and it would be immediately advanced by the Treasury. The then Paymaster of the Forces, Lord John Russell, had the delicacy to convey this message through a lady with whose friendship he knew us to be honored—the honorable Catherine Arden. We expressed our grateful sense of his politeness, and of the liberality of the Government, and I now beg leave to do so once more;—but his lordship was of course informed that Sir Walter Scott was not situated as the journalist had represented.

Dr. Ferguson's Memorandum on Jermyn Street will be acceptable to the reader. He says—"When I saw Sir Walter, he was lying in the second floor back-room of the

St. James's Hotel, in a state of stupor, from which, however, he could be roused for a moment by being addressed, and then he recognised those about him, but immediately relapsed. I think I never saw anything more magnificent than the symmetry of his colossal bust, as he lay on the pillow with his chest and neck exposed. During the time he was in Jermyn Street he was calm but never collected, and in general either in absolute stupor or in a waking dream. He never seemed to know where he was, but imagined himself to be still in the steam-boat. The rattling of carriages, and the noises of the street sometimes disturbed this illusion—and then he fancied himself at the polling-booth of Jedburgh, where he had been insulted and stoned. During the whole of this period of apparent helplessness, the great features of his character could not be mistaken. He always exhibited great self-possession, and acted his part with wonderful power whenever visited, though he relapsed the next moment into the stupor from which strange voices had roused him. A gentleman (Mr. Richardson) stumbled over a chair in his dark room;—he immediately started up, and though unconscious that it was a friend, expressed as much concern and feeling as if he had never been laboring under the irritability of disease. It was impossible even for those who most constantly saw and waited on him in his then deplorable condition to relax from the habitual deference which he had always inspired. He expressed his will as determinedly as ever, and enforced it with the same apt and good-natured irony as he was wont to use.

"At length his constant yearning to return to Abbotsford induced his physicians to consent to his removal; and the moment that was notified to him, it seemed to infuse new vigor into his frame. It was on a calm, clear afternoon of the 7th July, that every preparation was made

for his embarkation on board the steam-boat. He was placed on a chair by his faithful servant Nicolson, half-dressed, and loosely wrapped in a quilted dressing-gown. He requested Lockhart and myself to wheel him towards the light of the open window, and we both remarked the vigorous lustre of his eye. He sat there silently gazing on space for more than half an hour, apparently wholly occupied with his own thoughts, and having no distinct perception of where he was, or how he came there. He suffered himself to be lifted into his carriage, which was surrounded by a crowd, among whom were many gentlemen on horseback, who had loitered about to gaze on the scene. His children were deeply affected, and Mrs. Lockhart trembled from head to foot, and wept bitterly. Thus surrounded by those nearest to him, he alone was unconscious of the cause or the depth of their grief, and while yet alive seemed to be carried to his grave."

On this last journey, Sir Walter was attended by his two daughters, Mr. Cadell, and myself—and also by Dr. Thomas Watson, who (it being impossible for Dr. Ferguson to leave town at that moment) kindly undertook to see him safe at Abbotsford. We embarked in the James Watt steam-boat, the master of which (Captain John Jamieson), as well as the agents of the proprietors, made every arrangement in their power for the convenience of the invalid. The Captain gave up for Sir Walter's use his own private cabin, which was a separate erection—a sort of cottage on the deck; and he seemed unconscious, after being laid in bed there, that any new removal had occurred. On arriving at Newhaven, late on the 9th, we found careful preparations made for his landing by the manager of the Shipping Company (Mr. Hamilton)—and Sir Walter, prostrate in his carriage, was slung on shore, and conveyed from thence to Douglas's hotel, in St.

Andrew's Square, in the same complete apparent unconsciousness. Mrs. Douglas had in former days been the Duke of Buccleuch's housekeeper at Bowhill, and she and her husband had also made the most suitable provision.

At a very early hour on the morning of Wednesday the 11th, we again placed him in his carriage, and he lay in the same torpid state during the first two stages on the road to Tweedside. But as we descended the vale of the Gala he began to gaze about him, and by degrees it was obvious that he was recognising the features of that familiar landscape. Presently he murmured a name or two—"Gala Water, surely—Buckholm—Torwoodlee." As we rounded the hill at Ladhope, and the outline of the Eildons burst on him, he became greatly excited; and when, turning himself on the couch, his eyes caught at length his own towers at the distance of a mile, he sprang up with a cry of delight. The river being in flood, we had to go round a few miles by Melrose bridge; and during the time this occupied, his woods and house being within prospect, it required occasionally both Dr. Watson's strength and mine, in addition to Nicolson's, to keep him in the carriage. After passing the bridge, the road for a couple of miles loses sight of Abbotsford, and he relapsed into his stupor; but on gaining the bank immediately above it, his excitement became again ungovernable.

Mr. Laidlaw was waiting at the porch, and assisted us in lifting him into the dining-room, where his bed had been prepared. He sat bewildered for a few moments, and then resting his eye on Laidlaw, said—"Ha! Willie Laidlaw! O man, how often have I thought of you!" By this time his dogs had assembled about his chair—they began to fawn upon him and lick his hands, and he alternately sobbed and smiled over them, until sleep oppressed him.

Dr. Watson having consulted on all things with Mr. Clarkson of Melrose and his father, the good old "Country Surgeon" of Selkirk, resigned the patient to them, and returned to London. None of them could have any hope but that of soothing irritation. Recovery was no longer to be thought of: but there might be *euthanasia.*

And yet something like a ray of hope did break in upon us next morning. Sir Walter awoke perfectly conscious where he was, and expressed an ardent wish to be carried out into his garden. We procured a Bath chair from Huntley Burn, and Laidlaw and I wheeled him out before his door, and up and down from some time on the turf, and among the rose-beds then in full bloom. The grandchildren admired the new vehicle, and would be helping in their way to push it about. He sat in silence, smiling placidly on them and the dogs, their companions, and now and then admiring the house, the screen of the garden, and the flowers and trees. By and by he conversed a little, very composedly, with us—said he was happy to be at home—that he felt better than he had ever done since he left it, and would perhaps disappoint the doctors after all. He then desired to be wheeled through his rooms, and we moved him leisurely for an hour or more up and down the hall and the great library:—"I have seen much," he kept saying, "but nothing like my ain house—give me one turn more!" He was gentle as an infant, and allowed himself to be put to bed again the moment we told him that we thought he had had enough for one day.

Next morning he was still better. After again enjoying the Bath chair for perhaps a couple of hours out of doors, he desired to be drawn into the library, and placed by the central window, that he might look down upon the Tweed. Here he expressed a wish that I should read to him, and when I asked from what book, he said—"Need

you ask? There is but one." I chose the 14th chapter of St. John's Gospel; he listened with mild devotion, and said when I had done—"Well, this is a great comfort—I have followed you distinctly, and I feel as if I were yet to be myself again." In this placid frame he was again put to bed, and had many hours of soft slumber.

On the third day Mr. Laidlaw and I again wheeled him about the small piece of lawn and shrubbery in front of the house for some time; and the weather being delightful, and all the richness of summer around him, he seemed to taste fully the balmy influences of nature. The sun getting very strong, we halted the chair in a shady corner, just within the verge of his verdant arcade around the court-wall; and breathing the coolness of the spot, he said, "Read me some amusing thing—read me a bit of Crabbe." I brought out the first volume of his old favorite that I could lay hand on, and turned to what I remembered as one of his most favorite passages in it—the description of the arrival of the Players in the Borough. He listened with great interest, and also, as I soon perceived, with great curiosity. Every now and then he exclaimed, "Capital—excellent—very good—Crabbe has lost nothing"—and we were too well satisfied that he considered himself as hearing a new production, when, chuckling over one couplet, he said, "Better and better—but how will poor Terry endure these cuts?" I went on with the poet's terrible sarcasms upon the theatrical life, and he listened eagerly, muttering, "Honest Dan!"—"Dan won't like this." At length I reached those lines—

> Sad happy race! soon raised, and soon depressed,
> Your days all passed in jeopardy and jest;
> Poor without prudence, with afflictions vain,
> Not warned by misery, nor enriched by gain.

"Shut the book," said Sir Walter—"I can't stand more of this—it will touch Terry to the very quick."

On the morning of Sunday the 15th, he was again taken out into the little *pleasaunce*, and got as far as his favorite terrace-walk between the garden and the river, from which he seemed to survey the valley and the hills with much satisfaction. On re-entering the house, he desired me to read to him from the New Testament, and after that he again called for a little of Crabbe; but whatever I selected from that poet seemed to be listened to as if it made part of some new volume published while he was in Italy. He attended with this sense of novelty even to the tale of Phoebe Dawson, which not many months before he could have repeated every line of, and which I chose for one of these readings, because, as is known to every one, it had formed the last solace of Mr. Fox's deathbed. On the contrary, his recollection of whatever I read from the Bible appeared to be lively; and in the afternoon, when we made his grandson, a child of six years, repeat some of Dr. Watts' hymns by his chair, he seemed also to remember them perfectly. That evening he heard the Church service, and when I was about to close the book, said—"Why do you omit the visitation for the sick?"—which I added accordingly.

On Monday he remained in bed, and seemed extremely feeble; but after breakfast on Tuesday the 17th he appeared revived somewhat, and was again wheeled about on the turf. Presently he fell asleep in his chair, and after dozing for perhaps half an hour, started awake, and shaking the plaids we had put about him from off his shoulders, said—"This is sad idleness. I shall forget what I have been thinking of, if I don't set it down now. Take me into my own room, and fetch the keys of my desk." He repeated this so earnestly, that we could not

refuse; his daughters went into his study, opened his writing-desk, and laid paper and pens in the usual order, and I then moved him through the hall and into the spot where he had always been accustomed to work. When the chair was placed at the desk, and he found himself in the old position, he smiled and thanked us, and said—"Now give me my pen, and leave me for a little to myself." Sophia put the pen into his hand, and he endeavored to close his fingers upon it, but they refused their office—it dropped on the paper. He sank back among his pillows, silent tears rolling down his cheeks; but composing himself by and by, motioned to me to wheel him out of doors again. Laidlaw met us at the porch, and took his turn of the chair. Sir Walter, after a little while, again dropped into slumber. When he was awaking, Laidlaw said to me—"Sir Walter has had a little repose."—"No Willie," said he—"no repose for Sir Walter but in the grave." The tears again rushed from his eyes. "Friends," said he, "don't let me expose myself—get me to bed—that's the only place."

With this scene ended our glimpse of daylight. Sir Walter never, I think, left his room afterwards, and hardly his bed, except for an hour or two in the middle of the day; and after another week he was unable even for this. During a few days he was in a state of painful irritation—and I saw realised all that he had himself prefigured in his description of the meeting between Chrystal Croftangry and his paralytic friend. Dr. Ross came out from Edinburgh, bringing with him his wife, one of the dearest *nieces* of the Clerks' table. Sir Walter with some difficulty recognised the Doctor; but on hearing Mrs. Ross's voice, exclaimed at once,—"Isn't that Kate Hume?" These kind friends remained for two or three days with us. Clarkson's lancet was pronounced necessary, and

the relief it afforded was, I am happy to say, very effectual.

After this he declined daily, but still there was great strength to be wasted, and the process was long. He seemed, however, to suffer no bodily pain; and his mind, though hopelessly obscured, appeared, when there was any symptom of consciousness, to be dwelling, with rare exceptions, on serious and solemn things; the accent of the voice grave, sometimes awful, but never querulous, and very seldom indicative of any angry or resentful thoughts. Now and then he imagined himself to be administering justice as Sheriff; and once or twice he seemed to be ordering Tom Purdie about trees. A few times also, I am sorry to say, we could perceive that his fancy was at Jedburgh—and *Burk Sir Walter* escaped him in a melancholy tone. But commonly whatever we could follow him in was a fragment of the Bible (especially the Prophecies of Isaiah and the Book of Job), of some petition in the litany, or a verse of some psalm (in the old Scotch metrical version), or of some of the magnificent hymns of the Romish ritual, in which he had always delighted, but which probably hung on his memory now in connection with the Church services he had attended while in Italy. We very often heard distinctly the cadence of the *Dies Iræ;* and I think the very last *stanza* that we could make out was the first of a still greater favorite:—

> Stabat Mater dolorosa,
> Juxta crucem lachrymosa,
> Dum pendebat Filius.

All this time he continued to recognise his daughters, Laidlaw, and myself, whenever we spoke to him—and received every attention with a most touching thankfulness. Mr. Clarkson, too, was always saluted with the

old courtesy, though the cloud opened but a moment for him to do so. Most truly might it be said that the gentleman survived the genius.

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Perceiving, towards the close of August, that the end was near, and thinking it very likely that Abbotsford might soon undergo many changes, and myself, at all events, never see it again, I felt a desire to have some image preserved of the interior apartments as occupied by their founder, and invited from Edinburgh for that purpose Sir Walter's dear friend, Sir William Allan—whose presence, I well knew, would even under the circumstances of that time be nowise troublesome to any of the family, but the contrary in all respects. Sir William willingly complied, and executed a series of beautiful drawings. He also shared our watchings, and witnessed all but the last moments. Sir Walter's cousins, the ladies of Ashestiel, came down frequently, for a day or two at a time, and did whatever sisterly affection could prompt, both for the sufferer and his daughters. Miss Mary Scott (daughter of his uncle Thomas), and Mrs. Scott of Harden, did the like.

As I was dressing on the morning of Monday the 17th of September, Nicolson came into my room, and told me that his master had awoke in a state of composure and consciousness, and wished to see me immediately. I found him entirely himself, though in the last extreme of feebleness. His eye was clear and calm—every trace of the wild fire of delirium extinguished. "Lockhart," he said, "I may have but a minute to speak to you. My dear, be a good man—be virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here."—He paused, and I said—"Shall

I send for Sophia and Anne?"—"No," said he, "don't disturb them. Poor souls! I know they were up all night—God bless you all."—With this he sunk into a very tranquil sleep, and, indeed, he scarcely afterwards gave any sign of consciousness, except for an instant on the arrival of his sons.

They, on learning that the scene was about to close, obtained a new leave of absence from their posts, and both reached Abbotsford on the 19th. About half-past one p.m. on the 21st of September, Sir Walter breathed his last, in the presence of all his children. It was a beautiful day—so warm, that every window was wide open—and so perfectly still, that the sound of all others most delicious to his ear, the gentle ripple of the Tweed over its pebbles, was distinctly audible as we knelt around the bed, and his eldest son kissed and closed his eyes.

THE CONFESSIONS OF AN ENGLISH OPIUM-EATER

THOMAS DE QUINCEY

Thomas De Quincey, the son of a Manchester merchant, was born in 1785. In 1803 he matriculated at Oxford, where he neglected his studies, contracted severe neuralgia, and began taking opium. He went to live in the Lake District with Wordsworth, Coleridge, and Southey as neighbors. Later he moved to London where he contributed to the *London Magazine*, *Blackwood's* and *Tate's Edinburgh Magazine*. He moved to Edinburgh in 1828 and died there in 1859. His best known works are *Confessions of an English Opium Eater* (1821) and *Murder as One of the Fine Arts* (1827).

My father died when I was about seven years old, and left me to the care of four guardians. I was sent to various schools, great and small; and was very early distinguished for my classical attainments, especially for my knowledge of Greek. At thirteen I wrote Greek with ease; and at fifteen my command of that language was so great, that I not only composed Greek verses in lyric metres, but would converse in Greek fluently, and without embarrassment—an accomplishment which I have not since met with in any scholar of my times, and which, in my case, was owing to the practice of daily reading off the newspapers into the best Greek I could furnish extempore; for the necessity of ransacking my memory and invention for all sorts and combinations of periphrastic

expressions, as equivalents for modern ideas, images, relations of things, etc., gave me a compass of diction which would never have been called out by a dull translation of moral essays, etc. "That boy," said one of my masters, pointing the attention of a stranger to me, "that boy could harangue an Athenian mob better than you or I could address an English one." He who honored me with this eulogy was a scholar, "and a ripe and good one," and, of all my tutors, was the only one whom I loved or reverenced. Unfortunately for me (and, as I afterwards learned, to this worthy man's great indignation), I was transferred to the care, first of a blockhead, who was in a perpetual panic lest I should expose his ignorance; and, finally, to that of a respectable scholar, at the head of a great school on an ancient foundation. This man had been appointed to his situation by —— College, Oxford; and was a sound, well-built scholar, but (like most men whom I have known from that college) coarse, clumsy, and inelegant. A miserable contrast he presented, in my eyes, to the Etonian brilliancy of my favorite master; and, besides, he could not disguise from my hourly notice the poverty and meagreness of his understanding. It is a bad thing for a boy to be, and know himself, far beyond his tutors, whether in knowledge or in power of mind. This was the case, so far as regarded knowledge at least, not with myself only; for the two boys who jointly with myself composed the first form were better Grecians than the headmaster, though not more elegant scholars, nor at all more accustomed to sacrifice to the graces. When I first entered, I remember that we read Sophocles; and it was a constant matter of triumph to us, the learned triumvirate of the first form, to see our "Archididascalus" (as he loved to be called) conning our lesson before we went up, and laying a regular train, with lexicon and grammar, for

blowing up and blasting (as it were) any difficulties he found in the choruses; whilst we never condescended to open our books, until the moment of going up, and were generally employed in writing epigrams upon his wig, or some such important matter. My two class-fellows were poor, and dependent, for their future prospects at the university, on the recommendation of the head-master; but I, who had a small patrimonial property, the income of which was sufficient to support me at college, wished to be sent thither immediately. I made earnest representations on the subject to my guardians, but all to no purpose. One, who was more reasonable, and had more knowledge of the world than the rest, lived at a distance; two of the other three resigned all their authority into the hands of the fourth; and this fourth, with whom I had to negotiate, was a worthy man, in his way, but haughty, obstinate, and intolerant of all opposition to his will. After a certain number of letters and personal interviews, I found that I had nothing to hope for, not even a compromise of the matter, from my guardian: unconditional submission was what he demanded; and I prepared myself, therefore, for other measures. Summer was now coming on with hasty steps, and my seventeenth birthday was fast approaching; after which day I had sworn within myself that I would no longer be numbered amongst schoolboys. Money being what I chiefly wanted, I wrote to a woman of high rank, who, though young herself, had known me from a child, and had latterly treated me with great distinction, requesting that she would "lend" me five guineas. For upwards of a week no answer came; and I was beginning to despond, when, at length, a servant put into my hands a double letter, with a coronet on the seal. The letter was kind and obliging. The fair writer was on the sea-coast, and in that way the delay had arisen;

she enclosed double of what I had asked, and good-naturedly hinted, that if I should never repay her, it would not absolutely ruin her. Now, then, I was prepared for my scheme: ten guineas, added to about two that I had remaining from my pocket money, seemed to me sufficient for an indefinite length of time; and at that happy age, if no definite boundary can be assigned to one's power, the spirit of hope and pleasure makes it virtually infinite.

It is a just remark of Dr. Johnson's (and, what cannot often be said of his remarks, it is a very feeling one) that we never do anything consciously for the last time (of things, that is, which we have long been in the habit of doing), without sadness of heart. This truth I felt deeply when I came to leave—a place which I did not love, and where I had not been happy. On the evening before I left—forever, I grieved when the ancient and lofty schoolroom resounded with the evening service, performed for the last time in my hearing; and at night, when the muster-roll of names was called over, and mine (as usual) was called first. I stepped forward, and passing the head-master, who was standing by, I bowed to him, and looking earnestly in his face, thinking to myself, "He is old and infirm, and in this world I shall not see him again." I was right; I never did see him again, nor never shall. He looked at me complacently, smiled good-naturedly, returned my salutation (or rather my valediction), and we parted (though he knew it not) forever. I could not reverence him intellectually; but he had been uniformly kind to me, and had allowed me many indulgences; and I grieved at the thought of the mortification I should inflict upon him.

The morning came, which was to launch me into the world, and from which my whole succeeding life has, in

many important points, taken its coloring. I lodged in the head-master's house, and had been allowed, from my first entrance, the indulgence of a private room, which I used both as a sleeping room and as a study. At half after three I rose, and gazed with deep emotion at the ancient towers of——, "drest in earliest light," and beginning to crimson with the radiant lustre of a cloudless July morning. I was firm and immovable in my purpose, but yet agitated by anticipation of uncertain danger and troubles; and if I could have foreseen the hurricane, and perfect hail-storm of affliction, which soon fell upon me, well might I have been agitated. To this agitation the deep peace of the morning presented an affecting contrast, and in some degree a medicine. The silence was more profound than that of midnight: and to me the silence of a summer morning is more touching than all other silence, because, the light being broad and strong, as that of noon-day at other seasons of the year, it seems to differ from perfect day chiefly because man is not yet abroad; and thus, the peace of nature, and of the innocent creatures of God, seems to be secure and deep, only so long as the presence of man, and his restless and unquiet spirit, are not there to trouble its sanctity. I dressed myself, took my hat and gloves, and lingered a little in the room. For the last year and a half this room had been my "pensive citadel": here I had read and studied through all the hours of night; and, though true it was that, for the latter part of this time, I, who was framed for love and gentle affections, had lost my gayety and happiness, during the strife and fever of contention with my guardian, yet, on the other hand, as a boy so passionately fond of books, and dedicated to intellectual pursuits, I could not fail to have enjoyed many happy hours in the midst of general dejection. I wept as I looked round on the chair, hearth, writ-

ing-table, and other familiar objects, knowing too certainly that I looked upon them for the last time. Whilst I write this, it is eighteen years ago; and yet, at this moment, I see distinctly, as if it were but yesterday, the lineaments and expressions of the object on which I fixed my parting gaze: it was a picture of the lovely——, which hung over the mantel-piece; the eyes and mouth of which were so beautiful, and the whole countenance so radiant with benignity and divine tranquillity, that I had a thousand times laid down my pen, or my book, to gather consolation from it, as a devotee from his patron saint. Whilst I was yet gazing upon it, the deep tones of—— clock proclaimed that it was four o'clock. I went up to the picture, kissed it, and then gently walked out, and closed the door forever.

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Soon after this, I contrived, by means which I must omit for want of room, to transfer myself to London. And now began the latter and fiercer stage of my long sufferings; without using a disproportionate expression, I might say, of my agony. For I now suffered, for upwards of sixteen weeks, the physical anguish of hunger in various degrees of intensity; but as bitter, perhaps, as ever any human being can have suffered who has survived it. I would not needlessly harass my reader's feelings by a detail of all that I endured; for extremities such as these, under any circumstances of heaviest misconduct or guilt, cannot be contemplated, even in description, without a rueful pity that is painful to the natural goodness of the human heart. Let it suffice, at least on this occasion, to say that a few fragments of bread from the breakfast-table of one individual (who supposed me to be ill, but did not know of my being in utter want), and these at uncertain intervals, constituted my whole support. During the

former part of my sufferings (that is, generally in Wales, and always for the first two months in London), I was houseless, and very seldom slept under a roof. To this constant exposure to the open air I ascribe it mainly, that I did not sink under my torments. Latterly however, when cold and more inclement weather came on, and when, from the length of my sufferings, I had begun to sink into a more languishing condition, it was, no doubt, fortunate for me, that the same person to whose breakfast-table I had access allowed me to sleep in a large, unoccupied house, of which he was tenant. Unoccupied, I call it, for there was no household or establishment in it; nor any furniture, indeed, except a table and a few chairs. But I found, on taking possession of my new quarters, that the house already contained one single inmate, a poor, friendless child, apparently ten years old; but she seemed hunger-bitten; and sufferings of that sort often make children look older than they are. From this forlorn child I learned, that she had slept and lived there alone, for some time before I came; and great joy the poor creature expressed, when she found that I was in future to be her companion through the hours of darkness. The house was large; and, from the want of furniture, the noise of the rats made a prodigious echoing on the spacious staircase and hall; and, amidst the real fleshly ills of cold, and, I fear, hunger, the forsaken child had found leisure to suffer still more (it appeared) from the self-created one of ghosts. I promised her protection against all ghosts whatsoever; but, alas! I could offer her no other assistance. We lay upon the floor, with a bundle of cursed law papers for a pillow, but with no other covering than a sort of large horseman's cloak; afterwards, however, we discovered in a garret, an old sofa-cover, a small piece of rug, and some fragments of other articles, which added a little to our warmth. The

poor child crept close to me for warmth, and for security against her ghostly enemies. When I was not more than usually ill, I took her into my arms, so that in general, she was tolerably warm, and often slept when I could not; for, during the last two months of my sufferings, I slept much in the daytime, and was apt to fall into transient dozings at all hours. But my sleep distressed me more than my watching; for, besides the tumultuousness of my dreams (which were only not so awful as those which I shall have to describe hereafter as produced by opium), my sleep was never more than what is called dog-sleep; so that I could hear myself moaning, and was often, as it seemed to me, awakened suddenly by my own voice; and, about this time, a hideous sensation began to haunt me as soon as I fell into a slumber, which has since returned upon me, at different periods of my life, namely, a sort of twitching (I know not where, but apparently about the region of the stomach), which compelled me violently to throw out my feet for the sake of relieving it. This sensation coming on as soon as I began to sleep, and the effort to relieve it constantly awaking me, at length I slept only from exhaustion; and, from increasing weakness (as I said before), I was constantly falling asleep, and constantly awaking. Meantime, the master of the house sometimes came in upon us suddenly, and very early; sometimes not till ten o'clock; sometimes not at all. He was in constant fear of bailiffs; improving on the plan of Cromwell, every night he slept in a different quarter of London; and I observed that he never failed to examine, through a private window, the appearance of those who knocked at the door, before he would allow it to be opened. He breakfasted alone; indeed, his tea equipage would hardly have admitted a second person, any more than the quantity of esculent material, which, for the most part, was little more than a

roll, or a few biscuits, which he had bought on his road from the place where he had slept. Or, if he had asked a party, as I once learnedly and facetiously observed to him, the several members of it must have stood in the relation to each other (not sate in any relation whatever) of succession, as the metaphysicians have it, and not of coexistence; in the relation of parts of time, and not of the parts of space. During his breakfast, I generally contrived a reason for lounging in; and, with an air of as much indifference as I could assume, took up such fragments as he had left,—sometimes, indeed, there were none at all. In doing this, I committed no robbery, except upon the man himself, who was thus obliged (I believe), now and then, to send out at noon for an extra biscuit; for, as to the poor child, she was never admitted into his study (if I may give that name to his chief depository of parchments, law writers, etc.); that room was to her the Bluebeard room of the house, being regularly locked on his departure to dinner, about six o'clock, which usually was his final departure for the night.

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However, in common with the rats, I sate rent free; and as Doctor Johnson has recorded that he never but once in his life had as much wall-fruit as he could eat, so let me be grateful that, on that single occasion, I had as large a choice of apartments in a London mansion as I could possibly desire. Except the Bluebeard room, which the poor child believed to be haunted, all others, from the attics to the cellars, were at our service. "The world was all before us," and we pitched our tents for the night in any spot we chose. This house I have already described as a large one. It stands in a conspicuous situation, and in a well-known part of London. Many of my readers will

have passed it, I doubt not, within a few hours of reading this. For myself, I never fail to visit it when business draws me to London. About ten o'clock this very night, August 15, 1821, being my birthday, I turned aside from my evening walk, down Oxford Street, purposely to take a glance at it. It is now occupied by a respectable family, and by the lights in the front drawing-room, I observed a domestic party, assembled, perhaps, at tea, and apparently cheerful and gay;—marvellous contrast, in my eyes, to the darkness, cold, silence, and desolation, of that same house eighteen years ago, when its nightly occupants were one famishing scholar and a neglected child. Her, by the by, in after years, I vainly endeavored to trace. Apart from her situation, she was not what would be called an interesting child. She was neither pretty, nor quick in understanding, nor remarkably pleasing in manners. But, thank God! even in those years I needed not the embellishments of novel accessories to conciliate my affections. Plain human nature, in its humblest and most homely apparel, was enough for me; and I loved the child because she was my partner in wretchedness. If she is now living, she is probably a mother, with children of her own; but as I have said, I could never trace her.[1] . . . .

THE PLEASURES OF OPIUM

It is so long since I first took opium, that if it had been a trifling incident in my life, I might have forgotten its date: but cardinal events are not to be forgotten; and, from circumstances connected with it, I remember that it must be referred to the autumn of 1804. During that season I was in London, having come thither for the first time since my entrance at college. And my introduction to opium arose

[1]After De Quincey's vagabond year in London he was reconciled to his guardians in 1803 and sent to Oxford.

in the following way: From an early age I had been accustomed to wash my head in cold water at least once a day; being suddenly seized with tooth-ache, I attributed it to some relaxation caused by an accidental intermission of that practice; jumped out of bed, plunged my head into a basin of cold water, and, with hair thus wetted, went to sleep. The next morning, as I need hardly say, I awoke with excruciating rheumatic pains of the head and face, from which I had hardly any respite for about twenty days. On the twenty-first day I think it was, and on a Sunday, that I went out into the streets; rather to run away, if possible, from my torments, than with any distinct purpose. By accident, I met a college acquaintance, who recommended opium. Opium! dread agent of unimaginable pleasure and pain! I had heard of it as I had heard of manna or of ambrosia, but no further; how unmeaning a sound was it at that time! what solemn chords does it now strike upon my heart! what heart-quaking vibrations of sad and happy remembrances! Reverting for a moment to these, I feel a mystic importance attached to the minutest circumstances connected with the place, and the time, and the man (if man he was), that first laid open to me the paradise of opium-eaters. It was a Sunday afternoon, wet and cheerless; and a duller spectacle this earth of ours has not to show than a rainy Sunday in London. My road homewards lay through Oxford Street; and near "the stately Pantheon" (as Mr. Wordsworth has obligingly called it) I saw a druggist's shop. The druggist (unconscious minister of celestial pleasures!), as if in sympathy with the rainy Sunday, looked dull and stupid, just as any mortal druggist might be expected to look on a Sunday; and when I asked for the tincture of opium, he gave it to me as any other man might do; and, furthermore, out of my shilling returned to me what seemed to be

a real copper half-penny, taken out of a real wooden drawer. Nevertheless, in spite of such indications of humanity, he has ever since existed in my mind as a beatific vision of an immortal druggist, sent down to earth on a special mission to myself. And it confirms me in this way of considering him, that when I next came up to London, I sought him near the stately Pantheon, and found him not; and thus to me, who knew not his name (if, indeed, he had one), he seemed rather to have vanished from Oxford Street than to have removed to any bodily fashion. The reader may choose to think of him as, possibly, no more than a sublunary druggist; it may be so, but my faith is better: I believe him to have evanesced, or evaporated. So unwillingly would I connect any mortal remembrances with that hour, and place, and creature, that first brought me acquainted with the celestial drug.

Arrived at my lodgings, it may be supposed that I lost not a moment in taking the quantity prescribed. I was necessarily ignorant of the whole art and mystery of opium-taking; and what I took, I took under every disadvantage. But I took it; and in an hour,—oh heavens! what a revulsion! what an upheaving, from its lowest depths, of the inner spirit! what an apocalypse of the world within me! That my pains had vanished was now a trifle in my eyes; this negative effect was swallowed up in the immensity of those positive effects which had opened before me, in the abyss of divine enjoyment thus suddenly revealed. Here was a panacea, for all human woes; here was the secret of happiness, about which philosophers had disputed for so many ages, at once discovered; happiness might now be bought for a penny, and carried in the waistcoat-pocket; portable ecstasies might be had corked up in a pint-bottle; and peace of mind could be sent down in gallons by the mail-coach. But, if I talk in this way,

the reader will think I am laughing; and I can assure him that nobody will laugh long who deals much with opium: its pleasures even are of a grave and solemn complexion; and, in his happiest state, the opium-eater cannot present himself in the character of L'Allegro; even then, he speaks and thinks as becomes Il Penseroso. Nevertheless, I have a very reprehensible way of jesting, at times, in the midst of my own misery; and, unless when I am checked by some more powerful feelings, I am afraid I shall be guilty of this indecent practice even in these annals of suffering or enjoyment. The reader must allow a little to my infirm nature in this respect; and, with a few indulgences of that sort, I shall endeavor to be as grave, if not drowsy, as fits a theme like opium, so anti-mercurial as it really is, and so drowsy as it is falsely reputed.

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The late Duke of—— used to say: "Next Friday, by the blessing of Heaven, I purpose to be drunk;" and in like manner I used to fix beforehand how often, within a given time, and when, I would commit a debauch of opium. This was seldom more than once in three weeks; for at that time I could not have ventured to call every day (as I did afterwards) for "*a glass of laudanum negus, warm, and without sugar.*" No; as I have said, I seldom drank laudanum, at that time, more than once in three weeks: this was usually on a Tuesday or a Saturday night; my reason for which was this. In those days, Grassini sang at the opera, and her voice was delightful to me beyond all that I had ever heard. I know not what may be the state of the opera-house now, having never been within its walls for seven or eight years; but at that time it was by much the most pleasant place of resort in London for passing an evening. Five shillings admitted one to the gal-

lery, which was subject to far less annoyance than the pit of the theatres; the orchestra was distinguished, by its sweet and melodious grandeur, from all English orchestras, the composition of which, I confess, is not acceptable to my ear, from the predominance of the clangorous instruments, and the almost absolute tyranny of the violin. The choruses were divine to hear; and when Grassini appeared in some interlude, as she often did, and poured forth her passionate soul as Andromache, at the tomb of Hector, etc., I question whether any Turk, of all that ever entered the paradise of opium-eaters, can have had half the pleasure I had. But, indeed, I honor the barbarians too much by supposing them capable of any pleasures approaching to the intellectual ones of an Englishman. For music is an intellectual or a sensual pleasure, according to the temperament of him who hears it. And, by the by, with the exception of the fine extravaganza on that subject in *Twelfth Night*, I do not recollect more than one thing said adequately on the subject of music in all literature; it is a passage in the *Religio Medici* of Sir T. Brown, and, though chiefly remarkable for its sublimity, has also philosophic value, inasmuch as it points to the true theory of musical effects. The mistake of most people is, to suppose that it is by the ear they communicate with music, and therefore that they are purely passive to its effects. But this is not so; it is by the reaction of the mind upon the notices of the ear (the *matter* coming by the senses, the *form* from the mind) that the pleasure is constructed; and therefore it is that people of equally good ear differ so much in this point from one another. Now opium, by greatly increasing the activity of the mind, generally increases, of necessity, that particular mode of its activity by which we are able to construct out of the raw material of organic sound an elaborate intellectual pleasure. But,

says a friend, a succession of musical sounds is to me like a collection of Arabic characters: I can attach no ideas to them. Ideas! my good sir? there is no occasion for them; all that class of ideas which can be available in such a case has a language of representative feelings. But this is a subject foreign to my present purposes: it is sufficient to say, that a chorus, etc., of elaborate harmony, displayed before me, as in a piece of arras-work, the whole of my past life,—not as if recalled by an act of memory, but as if present and incarnated in the music; no longer painful to dwell upon, but the detail of its incidents removed, or blended in some hazy abstraction, and its passions exalted, spiritualized, and sublimed. All this was to be had for five shillings. And over and above the music of the stage and the orchestra, I had all around me, in the intervals of the performance, the music of the Italian language talked by Italian women,—for the gallery was usually crowded with Italians,—and I listened with a pleasure such as that with which Weld, the traveler, lay and listened, in Canada, to the sweet laughter of Indian women; for the less you understand of a language, the more sensible you are to the melody or harshness of its sounds. For such a purpose, therefore, it was an advantage to me that I was a poor Italian scholar, reading it but little, and not speaking it at all, nor understanding a tenth part of what I heard spoken.

These were my opera pleasures; but another pleasure I had, which, as it could be had only on a Saturday night, occasionally struggled with my love of the opera; for, at that time, Tuesday and Saturday were the regular opera nights. On this subject I am afraid I shall be rather obscure, but, I can assure the reader, not at all more so than Marinus in his life of Proclus, or many other biographers and auto-biographers of fair reputation. This

pleasure, I have said, was to be had only on a Saturday night. What, then, was Saturday night to me, more than any other night? I had no labors that I rested from; no wages to receive; what needed I to care for Saturday night, more than as it was a summons to hear Grassini? True, most logical reader; what you say is unanswerable. And yet so it was and is, that whereas different men throw their feelings into different channels, and most are apt to show their interest in the concerns of the poor chiefly by sympathy, expressed in some shape or other, with their distresses and sorrow, I, at that time, was disposed to express my interest by sympathizing with their pleasures. The pains of poverty I had lately seen too much of,—more than I wished to remember; but the pleasures of the poor, their consolations of spirit, and their reposes from bodily toil, can never become oppressive to contemplate. Now Saturday night is the season for the chief regular and periodic return of rest to the poor; in this point the most hostile sects unite, and acknowledge a common link of brotherhood; almost all Christendom rests from its labors. It is a rest introductory to another rest; and divided by a whole day and two nights from the renewal of toil. On this account I feel always, on a Saturday night, as though I also were released from some yoke of labor, had some wages to receive, and some luxury of repose to enjoy. For the sake, therefore, of witnessing, upon as large a scale as possible, a spectacle with which my sympathy was so entire, I used often, on Saturday nights, after I had taken opium, to wander forth, without much regarding the direction or the distance, to all the markets, and other parts of London, to which the poor resort on a Saturday night, for laying out their wages. Many a family party, consisting of a man, his wife, and sometimes one or two of his children, have I listened to, as they stood consulting on

their ways and means, or the strength of their exchequer, or the price of household articles. Gradually I became familiar with their wishes, their difficulties, and their opinions. Sometimes there might be heard murmurs of discontent; but far oftener expressions on the countenance, or uttered in words, of patience, hope, and tranquillity. And, taken generally, I must say, that, in this point, at least, the poor are far more philosophic than the rich; that they show a more ready and cheerful submission to what they consider as irremediable evils, or irreparable losses. Whenever I saw occasion, or could do it without appearing to be intrusive, I joined their parties, and gave my opinion upon the matter in discussion, which, if not always judicious, was always received indulgently. If wages were a little higher, or expected to be so, or the quartern loaf a little lower, or it was reported that onions and butter were expected to fall, I was glad; yet, if the contrary were true, I drew from opium some means of consoling myself. For opium (like the bee, that extracts its materials indiscriminately from roses and from the soot of chimneys) can overrule all feelings into a compliance with the master-key. Some of these rambles led me to great distances; for an opium-eater is too happy to observe the motion of time. And sometimes, in my attempts to steer homewards, upon nautical principles, by fixing my eye on the pole-star, and seeking ambitiously for a north-west passage, instead of circumnavigating all the capes and head-lands I had doubled in my outward voyage, I came suddenly upon such knotty problems of alleys, such enigmatical entries, and such sphinx's riddles of streets without thoroughfares, as must, I conceive, baffle the audacity of porters, and confound the intellects of hackney-coachmen. I could almost have believed, at times, that I must be the first discoverer of some of these *terrae incognitae*, and

doubted whether they had yet been laid down in the modern charts of London. For all this, however, I paid a heavy price in distant years, when the human face tyrannized over my dreams, and the perplexities of my steps in London came back and haunted my sleep, with the feeling of perplexities moral or intellectual, that brought confusion to the reason, or anguish and remorse to the conscience.

Thus I have shown that opium does not, of necessity, produce inactivity or torpor; but that, on the contrary, it often led me into markets and theatres. Yet, in candor, I will admit that markets and theatres are not the appropriate haunts of the opium-eater, when in the divinest state incident to his enjoyment. In that state, crowds become an oppression to him; music even, too sensual and gross. He naturally seeks solitude and silence, as indispensable conditions of those trances, or profoundest reveries, which are the crown and consummation of what opium can do for human nature. I, whose disease it was to meditate too much and to observe too little, and who, upon my first entrance at college, was nearly falling into a deep melancholy, from brooding too much on the sufferings which I had witnessed in London, was sufficiently aware of the tendencies of my own thoughts to do all I could to counteract them. I was, indeed, like a person who according to the old legend, had entered the cave of Trophonius; and the remedies I sought were to force myself into society, and to keep my understanding in continual activity upon matters of science. But for these remedies, I should certainly have become hypochondriacally melancholy. In after years, however, when my cheerfulness was more fully reëstablished, I yielded to my natural inclination for a solitary life. And at that time I often fell into these reveries upon taking opium; and more

than once it has happened to me, on a summer night, when I have been at an open window, in a room from which I could overlook the sea at a mile below me, and could command a view of the great town of L——, at about the same distance, that I have sat from sunset to sunrise, motionless, and without wishing to move.

I shall be charged with mysticism, Behmenism, quietism, etc.; but that shall not alarm me. Sir H. Vane, the younger, was one of our wisest men; and let my readers see if he, in his philosophical works, be half as unmystical as I am. I say, then, that it has often struck me that the scene itself was somewhat typical of what took place in such a reverie. The town of L—— represented the earth, with its sorrows and its graves left behind, yet not out of sight, nor wholly forgotten. The ocean, in everlasting but gentle agitation, and brooded over by dove-like calm, might not unfitly typify the mind, and the mood which then swayed it. For it seemed to me as if then first I stood at a distance, and aloof from the uproar of life; as if the tumult, the fever, and the strife, were suspended; a respite granted from the secret burdens of the heart; a Sabbath of repose; a resting from human labors. Here were the hopes which blossom in the paths of life, reconciled with the peace which is in the grave; motions of the intellect as unwearied as the heavens, yet for all anxieties a halcyon calm; a tranquillity that seemed no product of inertia, but as if resulting from mighty and equal antagonisms; infinite activities, infinite repose.

O just, subtle, and mighty opium! that to the hearts of poor and rich alike, for the wounds that will never heal, and for "the pangs that tempt the spirit to rebel," bringest an assuaging balm;—eloquent opium! that with thy potent rhetoric stealest away the purposes of wrath, and to the guilty man for one night givest back the hopes of

his youth, and hands washed pure from blood; and, to the proud man, a brief oblivion for

Wrongs unredressed, and insults unavenged;

that summonest to the chancery of dreams, for the triumphs of suffering innocence, false witnesses, and confoundest perjury, and dost reverse the sentences of unrighteous judges;—thou buildest upon the bosom of darkness, out of the fantastic imagery of the brain, cities and temples, beyond the art of Phidias and Praxiteles,—beyond the splendor of Babylon and Hekatompylos; and, "from the anarchy of dreaming sleep," callest into sunny light the faces of long-buried beauties, and the blessed household countenances, cleansed from the "dishonors of the grave." Thou only givest their gifts to man; and thou hast the keys of Paradise, oh just, subtle, and mighty opium!

THE PAINS OF OPIUM

I now pass to what is the main subject of these latter confessions, to the history and journal of what took place in my dreams, for these were the immediate and proximate cause of my acutest suffering.

The first notice I had of any important change going on in this part of my physical economy, was from the reäwaking of a state of eye generally incident to childhood, or exalted states of irritability. I know not whether my reader is aware that many children, perhaps most, have a power of painting, as it were, upon the darkness, all sorts of phantoms: in some that power is simply a mechanic affection of the eye; others have a voluntary or semi-voluntary power to dismiss or summon them; or, as a child once said to me, when I questioned him on this matter, "I can tell them to go, and they go; but sometimes they

come when I don't tell them to come." Whereupon I told him that he had almost as unlimited a command over apparitions as a Roman centurion over his soldiers. In the middle of 1817, I think it was that this faculty became positively distressing to me: at night, when I lay awake in bed, vast processions passed along in mournful pomp; friezes of never-ending stories, that to my feelings were as sad and solemn as if they were stories drawn from times before Œdipus or Priam, before Tyre, before Memphis. And, at the same time, a corresponding change took place in my dreams; a theatre seemed suddenly opened and lighted up within my brain, which presented, nightly, spectacles of more than earthly splendor. And the four following facts may be mentioned as noticeable at this time:

I. That, as the creative state of the eye increased, a sympathy seemed to arise between the waking and the dreaming states of the brain in one point,—that whatsoever I happened to call up and to trace by a voluntary act upon the darkness was very apt to transfer itself to my dreams; so that I feared to exercise this faculty; for, as Midas turned all things to gold, that yet baffled his hopes and defrauded his human desires, so whatsoever things capable of being visually represented I did but think of in the darkness, immediately shaped themselves into phantoms of the eye; and, by a process apparently no less inevitable, when thus once traced in faint and visionary colors, like writings in sympathetic ink, they were drawn out, by the fierce chemistry of my dreams, into insufferable splendor that fretted my heart.

II. For this, and all other changes in my dreams, were accompanied by deep-seated anxiety and gloomy melancholy, such as are wholly incommunicable by words. I seemed every night to descend—not metaphorically, but

literally to descend—into chasms and sunless abysses, depths below depths, from which it seemed hopeless that I could ever reäscend. Nor did I, by waking, feel that I had reäscended. This I do not dwell upon; because the state of gloom which attended these gorgeous spectacles, amounting at least to utter darkness, as of some suicidal despondency, cannot be approached by words.

III. The sense of space, and in the end the sense of time, were both powerfully affected. Buildings, landscapes, etc., were exhibited in proportions so vast as the bodily eye is not fitted to receive. Space swelled, and was amplified to an extent of unutterable infinity. This, however, did not disturb me so much as the vast expansion of time. I sometimes seemed to have lived for seventy or one hundred years in one night; nay, sometimes had feelings representative of a millennium, passed in that time, or, however, of a duration far beyond the limits of any human experience.

IV. The minutest incidents of childhood, or forgotten scenes of later years, were often revived. I could not be said to recollect them; for if I had been told of them when waking, I should not have been able to acknowledge them as parts of my past experience. But placed as they were before me, in dreams like intuitions, and clothed in all their evanescent circumstances and accompanying feelings, I recognized them instantaneously. I was once told by a near relative of mine, that having in her childhood fallen into a river, and being on the very verge of death but for the critical assistance which reached her, she saw in a moment her whole life, in its minutest incidents, arrayed before her simultaneously as in a mirror; and she had a faculty developed as suddenly for comprehending the whole and every part. This, from some opium experiences of mine, I can believe; I have, indeed, seen the same

thing asserted twice in modern books, and accompanied by a remark which I am convinced is true, namely, that the dread book of account, which the Scriptures speak of, is, in fact, the mind itself of each individual. Of this, at least, I feel assured, that there is no such thing as *forgetting* possible to the mind; a thousand accidents may and will interpose a veil between our present consciousness and the secret inscriptions on the mind. Accidents of the same sort will also rend away this veil; but alike, whether veiled or unveiled, the inscription remains forever; just as the stars seem to withdraw before the common light of day, whereas, in fact, we all know that it is the light which is drawn over them as a veil; and that they are waiting to be revealed, when the obscuring daylight shall have withdrawn.

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May, 1818.—The Malay had been a fearful enemy for months. I have been every night, through his means, transported into Asiatic scenes. I know not whether others share in my feelings on this point; but I have often thought that if I were compelled to forego England, and to live in China, and among Chinese manners, and modes of life and scenery, I should go mad. The causes of my horror lie deep, and some of them must be common to others. Southern Asia, in general, is the seat of awful images and associations. As the cradle of the human race, it would alone have a dim and reverential feeling connected with it. But there are other reasons. No man can pretend that the wild, barbarous, and capricious superstitions of Africa, or of savage tribes elsewhere, affect him in the way that he is affected by the ancient, monumental, cruel, and elaborate religions of Indostan, etc. The mere antiquity of Asiatic things, of their institutions, histories,

modes of faith, etc., is so impressive, that to me the vast age of the race and name overpowers the sense of youth in the individual. A young Chinese seems to me an antediluvian man renewed. Even Englishmen, though not bred in any knowledge of such institutions, cannot but shudder at the mystic sublimity of castes that have flowed apart, and refused to mix, through such immemorial tracts of time; nor can any man fail to be awed by the names of the Ganges, or the Euphrates. It contributes much to these feelings, that Southern Asia is, and has been for thousands of years, the part of the earth most swarming with human life, the great *officina gentium*. Man is a weed in those regions. The vast empires, also, into which the enormous population of Asia has always been cast, give a further sublimity to the feelings associated with all oriental names or images. In China, over and above what it has in common with the rest of Southern Asia, I am terrified by the modes of life, by the manners, and the barrier of utter abhorrence, and want of sympathy, placed between us by feelings deeper than I can analyze. I could sooner live with lunatics, or brute animals. All this, and much more than I can say, or have time to say, the reader must enter into, before he can comprehend the unimaginable horror which these dreams of oriental imagery, and mythological tortures, impressed upon me. Under the connecting feeling of tropical heat and vertical sunlights, I brought together all creatures, birds, beasts, reptiles, all trees and plants, usages and appearances, that are found in all tropical regions, and assembled them together in China or Indostan. From kindred feelings, I soon brought Egypt and all her gods under the same law. I was stared at, hooted at, grinned at, chattered at, by monkeys, by paroquets, by cockatoos. I ran into pagodas, and was fixed, for centuries, at the sum-

mit, or in secret rooms: I was the idol; I was the priest; I was worshipped; I was sacrificed. I fled from the wrath of Brama through all the forests of Asia: Vishnu hated me; Seeva laid wait for me. I came suddenly upon Isis and Osiris: I had done a deed, they said, which the ibis and the crocodile trembled at. I was buried, for a thousand years, in stone coffins, with mummies and sphinxes, in narrow chambers at the heart of eternal pyramids. I was kissed, with cancerous kisses, by crocodiles; and laid, confounded with all unutterable slimy things, amongst reeds and Nilotic mud.

I thus give the reader some slight abstraction of my oriental dreams, which always filled me with such amazement at the monstrous scenery, that horror seemed absorbed, for a while, in sheer astonishment. Sooner or later came a reflux of feeling that swallowed up the astonishment, and left me, not so much in terror, as in hatred and abomination of what I saw. Over every form, and threat, and punishment, and dim sightless incarceration, brooded a sense of eternity and infinity that drove me into an oppression as of madness. Into these dreams only, it was, with one or two slight exceptions, that any circumstances of physical horror entered. All before had been moral and spiritual terrors. But here the main agents were ugly birds, or snakes, or crocodiles, especially the last. The cursed crocodile became to me the object of more horror than almost all the rest. I was compelled to live with him; and (as was always the case, almost, in my dreams) for centuries. I escaped sometimes, and found myself in Chinese houses with cane tables, etc. All the feet of the tables, sofas, etc., soon became instinct with life: the abominable head of the crocodile, and his leering eyes, looked out at me, multiplied into a thousand repetitions; and I stood loathing and fascinated. And so

often did this hideous reptile haunt my dreams, that many times the very same dream was broken up in the very same way: I heard gentle voices speaking to me (I hear everything when I am sleeping), and instantly I awoke: it was broad noon, and my children were standing, hand in hand, at my bedside; come to show me their colored shoes, or new frocks, or to let me see them dressed for going out. I protest that so awful was the transition from the damned crocodile, and the other unutterable monsters and abortions of my dreams, to the sight of innocent human natures and of infancy, that, in the mighty and sudden revulsion of mind, I wept, and could not forbear it, as I kissed their faces.

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As a final specimen, I cite one of a different character, from 1820.

The dream commenced with a music which now I often heard in dreams—a music of preparation and of awakening suspense; a music like the opening of the Coronation Anthem, and which, like that, gave the feeling of a vast march, of infinite cavalcades filing off, and the tread of innumerable armies. The morning was come of a mighty day—a day of crisis and of final hope for human nature, then suffering some mysterious eclipse, and laboring in some dread extremity. Somewhere, I knew not where—somehow, I knew not how—by some beings, I knew not whom—a battle, a strife, an agony, was conducting,—was evolving like a great drama, or piece of music; with which my sympathy was the more unsupportable from my confusion as to its place, its cause, its nature, and its possible issue. I, as is usual in dreams (where, of necessity, we make ourselves central to every movement), had the power, and yet had not the power, to decide it. I had the

power, if I could raise myself, to will it; and yet again had not the power, for the weight of twenty Atlantics was upon me, or the oppression of inexpiable guilt. "Deeper than ever plummet sounded," I lay inactive. Then, like a chorus, the passion deepened. Some greater interest was at stake; some mightier cause than ever yet the sword had pleaded, or trumpet had proclaimed. Then came sudden alarms; hurryings to and fro; trepidations of innumerable fugitives. I knew not whether from the good cause or the bad; darkness and lights; tempest and human faces; and at last, with the sense that all was lost, female forms, and the features that were worth all the world to me, and but a moment allowed,—and clasped hands, and heart-breaking partings, and then—everlasting farewells! and, with a sigh, such as the caves of hell sighed when the incestuous mother uttered the abhorred name of death, the sound was reverberated—everlasting farewells! and again, and yet again reverberated—everlasting farewells!

And I awoke in struggles, and cried aloud—"I will sleep no more!"

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Those who have read the *Confessions* will have closed them with the impression that I had wholly renounced the use of opium. This impression I meant to convey, and that for two reasons: first, because the very act of deliberately recording such a state of suffering necessarily presumes in the recorder a power of surveying his own case as a cool spectator, and a degree of spirits for adequately describing it, which it would be inconsistent to suppose in any person speaking from the station of an actual sufferer; secondly, because I, who had descended from so large a quantity as eight thousand drops to so small a one (comparatively speaking) as a quantity ranging be-

tween three hundred and one hundred and sixty drops, might well suppose that the victory was in effect achieved. In suffering my readers, therefore, to think of me as of a reformed opium-eater, I left no impression but what I shared myself, and, as may be seen, even this impression was left to be collected from the general tone of the conclusion, and not from any specific words, which are in no instance at variance with the literal truth. In no long time after that paper was written, I became sensible that the effort which remained would cost me far more energy than I had anticipated, and the necessity for making it was more apparent every month. In particular, I became aware of an increasing callousness or defect of sensibility in the stomach: and this I imagined might imply a schirrous state of that organ either formed or forming. An eminent physician, to whose kindness I was, at that time, deeply indebted, informed me that such a termination of my case was not impossible, though likely to be forestalled by a different termination, in the event of my continuing the use of opium. Opium, therefore, I resolved wholly to abjure, as soon as I should find myself at liberty to bend my undivided attention and energy to this purpose. It was not, however, until the 24th of June last that any tolerable concurrence of facilities for such an attempt arrived. On that day I began my experiment, having previously settled in my own mind that I would not flinch, but would "stand up to the scratch," under any possible "punishment." I must premise, that about one hundred and seventy or one hundred and eighty drops had been my ordinary allowance for many months. Occasionally I had run up as high as five hundred, and once nearly to seven hundred. In repeated preludes to my final experiment I had also gone as low as one hundred drops, but had found it impossible to stand it beyond the fourth day,

which, by the way, I have always found more difficult to get over than any of the preceding three. I went off under easy sail—one hundred and thirty drops a day for three days; on the fourth I plunged at once to eighty. The misery which I now suffered "took the conceit" out of me, at once; and for about a month I continued off and on about this mark; then I sunk to sixty, and the next day to —none at all. This was the first day in nearly ten years that I had existed without opium. I persevered in my abstinence for ninety hours; that is, upwards of half a week. Then I took—ask me not how much; say, ye severest, what would ye have done? Then I abstained again; then took about twenty-five drops; then abstained, and so on.

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So much for the sequel of my experiment; as to the former stage, in which properly lies the experiment and its application to other cases, I must request my reader not to forget the reasons for which I have recorded it. A belief that I might add some trifle to the history of opium as a medical agent; in this I am aware that I have not at all fulfilled my own intentions, in consequence of the torpor of mind, pain of body, and extreme disgust to the subject, which besieged me whilst writing that part of my paper; which part being immediately sent off to the press (distant about five degrees of latitude), cannot be corrected or improved. But from this account, rambling as it may be, it is evident that thus much of benefit may arise to the persons most interested in such a history of opium,—namely, to opium-eaters in general,—that it establishes, for their consolation and encouragement, the fact that opium may be renounced, and without greater sufferings than an ordinary resolution may support; and by a pretty rapid course of descent.

AUTOBIOGRAPHY OF JOHN STUART MILL

John Stuart Mill, the son of the economist, James Mill, was born in London in 1806. After his extraordinary education under his father, he studied law, and from 1823–1858 was in the employ of the East India House. During these years he was the chief contributor to the *Westminster Review*. His works on logic and political economy appeared during the years 1843–1848, his essay *On Liberty* in 1859, and *Utilitarianism* in 1862. In 1865 he was a member of Parliament, where he advocated woman suffrage and various measures of reform. Defeated of reëlection in 1868, he retired to Avignon where he died in 1873.

EARLY EDUCATION

I HAVE no remembrance of the time when I began to learn Greek; I have been told that it was when I was three years old. My earliest recollection on the subject, is that of committing to memory what my father termed vocables, being lists of common Greek words, with their signification in English, which he wrote out for me on cards. Of grammar, until some years later, I learnt no more than the inflexions of the nouns and verbs, but, after a course of vocables, proceeded at once to translation; and I faintly remember going through Æsop's *Fables*, the first Greek book which I read. The *Anabasis*, which I remember better, was the second. I learnt no Latin until my eighth year. At that time I had read, under my father's tuition, a number of Greek prose authors, among whom I remember the whole of Herodotus, and of Xenophon's *Cyropaedia*

and *Memorials of Socrates;* some of the lives of the philosophers of Diogenes Laertius; part of Lucian, and Isocrates' *Ad Demonicum* and *Ad Nicoclem.* I also read, in 1813, the first six dialogues (in the common arrangement) of Plato, from the *Euthyphron* to the *Theoctetus* inclusive: which last dialogue, I venture to think, would have been better omitted, as it was totally impossible I should understand it. But my father, in all his teaching, demanded of me not only the utmost that I could do, but much that I could by no possibility have done. What he was himself willing to undergo for the sake of my instruction, may be judged from the fact, that I went through the whole process of preparing my Greek lessons in the same room and at the same table at which he was writing: and as in those days Greek and English lexicons were not, and I could make no more use of a Greek and Latin lexicon than could be made without having yet begun to learn Latin, I was forced to have recourse to him for the meaning of every word which I did not know. This incessant interruption, he, one of the most impatient of men, submitted to, and wrote under that interruption several volumes of his History and all else that he had to write during those years.

The only thing besides Greek, that I learnt as a lesson in this part of my childhood, was arithmetic: this also my father taught me: it was the task of the evenings, and I well remember its disagreeableness. But the lessons were only a part of the daily instruction I received. Much of it consisted in the books I read by myself, and my father's discourses to me, chiefly during our walks. From 1810 to the end of 1813 we were living in Newington Green, then an almost rustic neighborhood. My father's health required considerable and constant exercise, and he walked habitually before breakfast, generally in the green lanes

towards Hornsey. In these walks I always accompanied him, and with my earliest recollections of green fields and wild flowers, is mingled that of the account I gave him daily of what I had read the day before. To the best of my remembrance, this was a voluntary rather than a prescribed exercise. I made notes on slips of paper while reading, and from these in the morning walks, I told the story to him; for the books were chiefly histories, of which I read in this manner a great number: Robertson's histories, Hume, Gibbon; but my greatest delight, then and for long afterwards, was Watson's *Philip the Second and Third.* The heroic defence of the Knights of Malta against the Turks, and of the revolted Provinces of the Netherlands against Spain, excited in me an intense and lasting interest. Next to Watson, my favorite historical reading was Hooke's *History of Rome.* Of Greece I had seen at that time no regular history, except school abridgments and the last two or three volumes of a translation of Rollin's *Ancient History*, beginning with Philip of Macedon. But I read with great delight Langhorne's translation of Plutarch. In English history, beyond the time at which Hume leaves off, I remember reading Burnet's *History of His Own Time*, though I cared little for anything in it except the wars and battles; and the historical part of the *Annual Register*, from the beginning to about 1788, where the volumes my father borrowed for me from Mr. Bentham left off. I felt a lively interest in Frederic of Prussia during his difficulties, and in Paoli, the Corsican patriot; but when I came to the American war, I took my part, like a child as I was (until set right by my father) on the wrong side, because it was called the English side. In these frequent talks about the books I read, he used, as opportunity offered, to give me explanations and ideas respecting civilization, government, morality, mental

cultivation, which he required me afterwards to restate to him in my own words. He also made me read, and give him a verbal account of, many books which would not have interested me sufficiently to induce me to read them of myself: among others, Millar's *Historical View of the English Government*, a book of great merit for its time, and which he highly valued; Mosheim's *Ecclesiastical History*, McCrie's *Life of John Knox*, and even Sewell and Rutty's *Histories of the Quakers*. He was fond of putting into my hands books which exhibited men of energy and resource in unusual circumstances, struggling against difficulties and overcoming them: of such works I remember Beaver's *African Memoranda*, and Collins's *Account of the First Settlement of New South Wales*. Two books which I never wearied of reading were Anson's *Voyages*, so delightful to most young persons, and a collection (Hawkesworth's, I believe) of *Voyages Round the World*, in four volumes, beginning with Drake and ending with Cook and Bougainville. Of children's books, any more than of playthings, I had scarcely any, except an occasional gift from a relation or acquaintance: among those I had, *Robinson Crusoe* was preëminent, and continued to delight me through all my boyhood. It was no part, however, of my father's system to exclude books of amusement, though he allowed them very sparingly. Of such books he possessed at that time next to none, but he borrowed several for me; those which I remember are the *Arabian Nights*, Cazotte's *Arabian Tales*, *Don Quixote*, Miss Edgeworth's *Popular Tales*, and a book of some reputation in its day, Brooke's *Fool of Quality*.

In my eighth year I commenced learning Latin, in conjunction with a younger sister, to whom I taught it as I went on, and who afterwards repeated the lessons to my father: and from this time, other sisters and brothers

being successively added as pupils, a considerable part of my day's work consisted of this preparatory teaching. It was a part which I greatly disliked; the more so, as I was held responsible for the lessons of my pupils, in almost as full a sense as for my own: I, however, derived from this discipline the great advantage of learning more thoroughly and retaining more lastingly the things which I was set to teach: perhaps, too, the practice it afforded in explaining difficulties to others, may even at that age have been useful. In other respects, the experience of my boyhood is not favorable to the plan of teaching children by means of one another. The teaching, I am sure, is very inefficient as teaching, and I well know that the relation between teaching and taught is not a good moral discipline to either. I went in this manner through the Latin grammar, and a considerable part of Cornelius Nepos and Caesar's *Commentaries*, but afterwards added to the superintendence of these lessons, much longer ones of my own.

In the same year in which I began Latin, I made my first commencement in the Greek poets with the *Iliad*. After I had made some progress in this, my father put Pope's translation into my hands. It was the first English verse I had cared to read, and it became one of the books in which for many years I most delighted: I think I must have read it from twenty to thirty times through. I should not have thought it worth while to mention a taste apparently so natural to boyhood, if I had not, as I think, observed that the keen enjoyment of this brilliant specimen of narrative and versification is not so universal with boys, as I should have expected both *a priori* and from my individual experience. Soon after this time I commenced Euclid, and somewhat later, Algebra, still under my father's tuition.

From my eighth to my twelfth year, the Latin books

which I remember reading were, the *Bucolics* of Virgil, and the first six books of the *Aeneid;* all Horace, except the *Epodes;* the *Fables* of Phaedrus; the first five books of Livy (to which from my love of the subject I voluntarily added, in my hours of leisure, the remainder of the first decade); all Sallust; a considerable part of Ovid's *Metamorphoses;* some plays of Terence; two or three books of Lucretius; several of the Orations of Cicero, and of his writings on oratory; also his letters to Atticus, my father taking the trouble to translate to me from the French the historical explanations in Mingault's notes. In Greek I read the *Iliad* and *Odyssey* through; one or two plays of Sophocles, Euripides, and Aristophanes, though by these I profited little; all Thucydides; the *Hellenics* of Xenophon; a great part of Demosthenes, Aeschines, and Lysias; Theocritus; Anacreon; part of the *Anthology;* a little of Dionysius; several books of Polybius; and lastly Aristotle's *Rhetoric*, which, as the first expressly scientific treatise on any moral or psychological subject which I had read, and containing many of the best observations of the ancients on human nature and life, my father made me study with peculiar care, and throw the matter of it into synoptic tables. During the same years I learnt elementary geometry and algebra thoroughly, the differential calculus, and other portions of the higher mathematics far from thoroughly: for my father, not having kept up this part of his early acquired knowledge, could not spare time to qualify himself for removing my difficulties, and left me to deal with them, with little other aid than that of books: while I was continually incurring his displeasure by my inability to solve difficult problems for which he did not see that I had not the necessary previous knowledge.

As to my private reading, I can only speak of what I

remember. History continued to be my strongest predilection, and most of all ancient history. Mitford's *Greece* I read continually; my father had put me on my guard against the Tory prejudices of this writer, and his perversions of facts for the whitewashing of despots, and blackening of popular institutions. These points he discoursed on, exemplifying them from the Greek orators and historians, with such effect that in reading Mitford my sympathies were always on the contrary side to those of the author, and I could, to some extent, have argued the point against him: yet this did not diminish the ever new pleasure with which I read the book. Roman history, both in my old favorite, Hooke, and in Ferguson, continued to delight me. A book which in spite of what is called the dryness of its style, I took great pleasure in, was the *Ancient Universal History*, through the incessant reading of which, I had my head full of historical details concerning the obscurest ancient people, while about modern history, except detached passages, such as the "Dutch War of Independence," I knew and cared comparatively little. A voluntary exercise, to which throughout my boyhood I was much addicted, was what I called writing histories. I successively composed a Roman History, picked out of Hooke; an Abridgment of the Ancient Universal History; a History of Holland, from my favorite Watson and from an anonymous compilation; and in my eleventh and twelfth year I occupied myself with writing what I flattered myself was something serious. This was not less than a History of the Roman Government, compiled (with the assistance of Hooke) from Livy and Dionysius: of which I wrote as much as would have made an octavo volume, extending to the epoch of the Licinian Laws. It was, in fact, an account of the struggles between the patricians and plebeians, which now

engrossed all the interest in my mind which I had previously felt in the mere wars and conquests of the Romans. I discussed all the constitutional points as they arose: though quite ignorant of Niebuhr's researches, I, by such lights as my father had given me, vindicated the Agrarian Laws on the evidence of Livy, and upheld, to the best of my ability, the Roman Democratic party. A few years later in my contempt of my childish efforts, I destroyed all these papers, not then anticipating that I could ever feel any curiosity about my first attempts at writing and reasoning. My father encouraged me in this useful amusement, though, as I think judiciously, he never asked to see what I wrote; so that I did not feel that in writing it I was accountable to any one, nor had the chilling sensation of being under a critical eye.

But though these exercises in history were never a compulsory lesson, there was another kind of composition which was so, namely, writing verses, and it was one of the most disagreeable of my tasks. Greek and Latin verses I did not write, nor learnt the prosody of those languages. My father, thinking this not worth the time it required, contented himself with making me read aloud to him, and correcting false quantities. I never composed at all in Greek, even in prose, and but little in Latin. Not that my father could be indifferent to the value of this practice, in giving a thorough knowledge of these languages, but because there really was not time for it. The verses I was required to write were English. When I first read Pope's Homer, I ambitiously attempted to compose something of the same kind, and achieved as much as one book of a continuation of the *Iliad*. There, probably, the spontaneous promptings of my poetical ambition would have stopped; but the exercise, begun from choice, was continued by command. Conformably to my father's

usual practice of explaining to me, as far as possible, the reasons for what he required me to do, he gave me, for this, as I well remember, two reasons highly characteristic of him: one was, that some things could be expressed better and more forcibly in verse than in prose: this, he said, was a real advantage. The other was, that people in general attached more value to verse than it deserved, and the power of writing it, was, on this account, worth acquiring. He generally left me to choose my own subjects, which, as far as I remember, were mostly addresses to some mythological personage or allegorical abstraction; but he made me translate into English verse many of Horace's shorter poems: I also remember his giving me Thomson's *Winter* to read, and afterwards making me attempt (without book) to write something myself on the same subject. The verses I wrote were, of course, the merest rubbish, nor did I ever attain any facility of versification, but the practice may have been useful in making it easier for me, at a later period, to acquire readiness of expression. I had read, up to this time, very little English poetry. Shakespeare my father had put into my hands, chiefly for the sake of the historical plays, from which, however, I went on to the others. My father never was a great admirer of Shakespeare, the English idolatry of whom he used to attack with some severity. He cared little for any English poetry except Milton (for whom he had the highest admiration), Goldsmith, Burns, and Gray's *Bard*, which he preferred to his *Elegy:* perhaps I may add Cowper and Beattie. He had some value for Spenser, and I remember his reading to me (unlike his usual practice of making me read to him), the first book of *The Fairie Queene;* but I took little pleasure in it. The poetry of the present century he saw scarcely any merit in, and I hardly became acquainted with any of it till I

was grown up to manhood, except the metrical romances of Walter Scott, which I read at his recommendation and was intensely delighted with; as I always was with animated narrative. Dryden's Poems were among my father's books, and many of these he made me read, but I never cared for any of them except *Alexander's Feast*, which, as well as many of the songs in Walter Scott, I used to sing internally, to a music of my own: to some of the latter, indeed, I went so far as to compose airs, which I still remember. Cowper's short poems I read with some pleasure, but never got far into the longer ones; and nothing in the two volumes interested me like the prose account of his three hares. In my thirteenth year I met with Campbell's poems, among which *Lochiel*, *Hohenlinden*, *The Exile of Erin*, and some others, gave me sensations I had never before experienced from poetry. Here, too, I made nothing of the longer poems, except the striking opening of *Gertrude of Wyoming*, which long kept its place in my feelings as the perfection of pathos.

During this part of my childhood, one of my greatest amusements was experimental science; in the theoretical, however, not the practical sense of the word; not trying experiments—a kind of discipline which I have often regretted not having had—nor even seeing, but merely reading about them. I never remember being so wrapt up in any book, as I was in Joyce's *Scientific Dialogues;* and I was rather recalcitrant to my father's criticisms of the bad reasoning respecting the first principles of physics, which abounds in the early part of that work. I devoured treatises on chemistry, especially that of my father's early friend and schoolfellow, Dr. Thomson, for years before I attended a lecture or saw an experiment.

From about the age of twelve, I entered into another and more advanced stage in my course of instruction; in

which the main object was no longer the aids and appliances of thought, but the thoughts themselves. This commenced with logic, in which I began at once with the *Organon*, and read it to the "Analytics" inclusive, but profited little by the "Posterior Analytics," which belong to a branch of speculation I was not yet ripe for. Contemporaneously with the *Organon*, my father made me read the whole or parts of several of the Latin treatises on the scholastic logic; giving each day to him, in our walks, a minute account of what I had read, and answering his numerous and searching questions. After this, I went in a similar manner, through the *Computatio sive Logica* of Hobbes, a work of a much higher order of thought than the books of the school logicians, and which he estimated very highly; in my own opinion beyond its merits, great as these are. It was his invariable practice, whatever studies he exacted from me, to make me as far as possible understand and feel the utility of them: and this he deemed peculiarly fitting in the case of the syllogistic logic, the usefulness of which had been impugned by so many writers of authority. I well remember how, and in what particular walk, in the neighborhood of Bagshot Heath (where we were on a visit to his old friend Mr. Wallace, then one of the mathematical professors at Sandhurst) he first attempted by questions to make me think on the subject, and frame some conception of what constituted the utility of the syllogistic logic, and when I had failed in this, to make me understand it by explanations. The explanations did not make the matter at all clear to me at the time; but they were not therefore useless; they remained as a nucleus for my observations and reflections to crystallize upon; the import of his general remarks being interpreted to me, by the particular instances which came under my notice afterwards. My own consciousness and

experience ultimately led me to appreciate quite as highly as he did, the value of an early practical familiarity with the school logic. I know of nothing, in my education, to which I think myself more indebted for whatever capacity of thinking I have attained. The first intellectual operation in which I arrived at my proficiency, was dissecting a bad argument, and finding in what part the fallacy lay: and though whatever capacity of this sort I attained was due to the fact that it was an intellectual exercise in which I was most perseveringly drilled by my father, yet it is also true that the school logic, and the mental habits acquired in studying it were among the principal instruments of this drilling. I am persuaded that nothing, in modern education, tends so much, when properly used, to form exact thinkers, who attach a precise meaning to words and propositions, and are not imposed on by vague, loose, or ambiguous terms. The boasted influence of mathematical studies is nothing to it; for in mathematical processes, none of the real difficulties of correct ratiocination occur. It is also a study peculiarly adapted to an early stage in the education of philosophical students, since it does not presuppose the slow process of acquiring, by experience and reflection, valuable thoughts of their own. They may become capable of disentangling the intricacies of confused and self-contradictory thought, before their own thinking faculties are much advanced; a power which, for want of some such discipline, many otherwise able men altogether lack; and when they have to answer opponents, only endeavor, by such arguments as they can command, to support the opposite conclusion, scarcely even attempting to confute the reasonings of their antagonists; and, therefore, at the utmost, leaving the question, as far as it depends on argument, a balanced one.

During this time, the Latin and Greek books which I continued to read with my father were chiefly such as were worth studying, not for the language merely, but also for the thoughts. This included much of the orators, and especially Demosthenes, some of whose principal orations I read several times over, and wrote out, by way of exercise, a full analysis of them. My father's comments on these orations when I read them to him were very instructive to me. He not only drew my attention to the insight they afforded into Athenian institutions, and the principles of legislation and government which they often illustrated, but pointed out the skill and art of the orator—how everything important to his purpose was said at the exact moment when he had brought the minds of his audience into the state most fitted to receive it; how he made steal into their minds, gradually and by insinuation, thoughts which, if expressed in a more direct manner would have roused their opposition. Most of these reflections were beyond my capacity of full comprehension at the time; but they left seed behind, which germinated in due season. At this time I also read the whole of Tacitus, Juvenal, and Quintilian. The latter, owing to his obscure style and to the scholastic details of which many parts of his treatise are made up, is little read, and seldom sufficiently appreciated. His book is a kind of encyclopaedia of the thoughts of the ancients on the whole field of education and culture; and I have retained through life many valuable ideas which I can distinctly trace to my reading of him, even at that early age. It was at this period that I read, for the first time, some of the most important dialogues of Plato, in particular the *Gorgias*, the *Protagoras*, and the *Republic*. There is no author to whom my father thought himself more indebted for his own mental culture, than Plato, or whom he more frequently recommended to young stu-

dents. I can bear similar testimony in regard to myself. The Socratic method, of which the Platonic dialogues are the chief example, is unsurpassed as a discipline for correcting the errors, and clearing up the confusions incident to the *intellectus sibi permissus*, the understanding which has made up all its bundles of associations under the guidance of popular phraseology. The close, searching *elenchus* by which the man of vague generalities is constrained either to express his meaning to himself in definite terms, or to confess that he does not know what he is talking about; the perpetual testing of all general statements by particular instances; the siege in form which is laid to the meaning of large abstract terms, by fixing upon some still larger class-name which includes that and more, and dividing down to the thing sought—marking out its limits and definition by a series of accurately drawn distinctions between it and each of the cognate objects which are successively parted off from it—all this, as an education for precise thinking, is inestimable, and all this, even at that age, took such hold of me that it became part of my own mind. I have felt ever since that the title of Platonist belongs by far better right to those who have been nourished in, and have endeavored to practise Plato's mode of investigation, than to those who are distinguished only by the adoption of certain dogmatical conclusions, drawn mostly from the least intelligible of his works, and which the character of his mind and writings makes it uncertain whether he himself regarded as anything more than poetic fancies, or philosophic conjectures.

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There was one cardinal point in this training, of which I have already given some indication, and which, more than anything else, was the cause of whatever good it effected.

Most boys or youths who have had much knowledge drilled into them, have their mental capacities not strengthened, but overlaid by it. They are crammed with mere facts, and with the opinions or phrases of other people, and these are accepted as a substitute for the power to form opinions of their own: and thus the sons of eminent fathers, who have spared no pains in their education, so often grow up mere parroters of what they have learnt, incapable of using their minds except in the furrows traced for them. Mine, however, was not an education of cram. My father never permitted anything which I learned to degenerate into a mere exercise of memory. He strove to make the understanding not only go along with every step of the teaching, but, if possible, precede it. Anything which could be found out by thinking I never was told, until I had exhausted my efforts to find it out for myself. As far as I can trust my remembrance, I acquitted myself very lamely in this department; my recollection of such matters is almost wholly of failures, hardly ever of success. It is true the failures were often in things in which success in so early a stage of my progress, was almost impossible. I remember at some time in my thirteenth year, on my happening to use the word idea, he asked me what an idea was; and expressed some displeasure at my ineffectual efforts to define the word; I recollect also his indignation at my using the common expression that something was true in theory but required correction in practice; and how, after making me vainly strive to define the word theory, he explained its meaning, and showed the fallacy of the vulgar form of speech which I had used; leaving me fully persuaded that in being unable to give a correct definition of theory, and in speaking of it as something which might be at variance with practice, I had shown unparalleled ignorance. In this he seems, and perhaps was, very

unreasonable; but I think, only in being angry at my failure. A pupil from whom nothing is ever demanded which he cannot do, never does all he can.

One of the evils most liable to attend on any sort of early proficiency, and which often fatally blights its promise, my father most anxiously guarded against. This was self-conceit. He kept me, with extreme vigilance, out of the way of hearing myself praised, or of being led to make self-flattering comparisons between myself and others. From his own intercourse with me I could derive none but a very humble opinion of myself; and the standard of comparison he always held up to me, was not what other people did, but what a man could and ought to do. He completely succeeded in preserving me from the sort of influences he so much dreaded. I was not at all aware that my attainments were anything unusual at my age. If I accidentally had my attention drawn to the fact that some other boy knew less than myself—which happened less often than might be imagined—I concluded, not that I knew much, but that he, for some reason or other, knew little, or that his knowledge was of a different kind from mine. My state of mind was not humility, but neither was it arrogance. I never thought of saying to myself, I am, or I can do, so and so. I neither estimated myself highly nor lowly: I did not estimate myself at all. If I thought anything about myself, it was that I was rather backward in my studies, since I always found myself so, in comparison with what my father expected from me. I assert this with confidence, though it was not the impression of various persons who saw me in my childhood. They, as I have since found, thought me greatly and disagreeably self-conceited; probably because I was disputatious, and did not scruple to give direct contradictions to things which I heard said. I suppose I acquired this bad habit from

having been encouraged in an unusual degree to talk on matters beyond my age, and with grown persons, while I never had inculcated on me the usual respect for them. My father did not correct this ill-breeding and impertinence, probably from not being aware of it, for I was always too much in awe of him to be otherwise than extremely subdued and quiet in his presence. Yet with all this I had no notion of any superiority in myself; and well was it for me that I had not. I remember the very place in Hyde Park where, in my fourteenth year, on the eve of leaving my father's house for a long absence, he told me that I should find, as I got acquainted with new people, that I had been taught many things which youths of my age did not commonly know; and that many persons would be disposed to talk to me of this, and to compliment me upon it. What other things he said on this topic I remember very imperfectly; but he wound up by saying, that whatever I knew more than others, could not be ascribed to any merit in me, but to the very unusual advantage which had fallen to my lot, of having a father who was able to teach me, and willing to give the necessary trouble and time; that it was not matter of praise to me, if I knew more than those who had not a similar advantage, but the deepest disgrace to me if I did not. I have a distinct remembrance, that the suggestion thus for the first time made to me, that I knew more than other youths who were considered well educated, was to me a piece of information, to which, as to all other things which my father told me, I gave implicit credence, but which did not at all impress me as a personal matter. I felt no disposition to glorify myself upon the circumstance that there were other persons who did not know what I knew; nor had I ever flattered myself that my acquirements, whatever they might be, were any merit of mine: but now, when my attention was called to

the subject, I felt that what my father had said respecting my peculiar advantages was exactly the truth and common sense of the matter, and it fixed my opinion and feeling from that time forward.

It is evident that this, among many other of the purposes of my father's scheme of education, could not have been accomplished if he had not carefully kept me from having any great amount of intercourse with other boys. He was earnestly bent upon my escaping not only the corrupting influence which boys exercise over boys, but the contagion of vulgar modes of thought and feeling; and for this he was willing that I should pay the price of inferiority in the accomplishments which schoolboys in all countries chiefly cultivate. The deficiencies in my education were principally in the things which boys learn from being turned out to shift for themselves, and from being brought together in large numbers. From temperance and much walking, I grew up healthy and hardy, though not muscular; but I could do no feats of skill or physical strength, and knew none of the ordinary bodily exercises. It was not that play, or time for it, was refused me. Though no holidays were allowed, lest the habit of work should be broken, and a taste for idleness acquired, I had ample leisure in every day to amuse myself; but as I had no boy companions, and the animal need of physical activity was satisfied by walking, my amusements, which were mostly solitary, were in general, of a quiet, if not a bookish turn, and gave little stimulus to any other kind even of mental activity than that which was already called forth by my studies: I consequently remained long, and in a less degree have always remained, inexpert in anything requiring manual dexterity; my mind, as well as my hands, did its work very lamely when it was applied, or ought to have been applied, to the practical details which, as they are

the chief interest of life to the majority of men, are also the things in which whatever mental capacity they have, chiefly shows itself: I was constantly meriting reproof by inattention, inobservance, and general slackness of mind in matters of daily life. My father was the extreme opposite in these particulars: his senses and mental faculties were always on the alert; he carried decision and energy of character in his whole manner and into every action of life: and this, as much as his talents, contributed to the strong impression which he always made upon those with whom he came into personal contact. But the children of energetic parents, frequently grow up unenergetic, because they lean on their parents, and the parents are energetic for them. The education which my father gave me, was in itself much more fitted for training me to *know* than to *do*. Not that he was unaware of my deficiencies; both as a boy and as a youth I was incessantly smarting under his severe admonitions on the subject. There was anything but insensibility or tolerance on his part towards such shortcomings: but, while he saved me from the demoralizing effects of school life, he made no effort to provide me with any sufficient substitute for its practicalizing influences. Whatever qualities he himself, probably, had acquired without difficulty or special training, he seems to have supposed that I ought to acquire as easily. He had not, I think, bestowed the same amount of thought and attention on this, as on most other branches of education; and here, as well as in some other points of my tuition, he seems to have expected effects without causes.

MORAL INFLUENCES

I was brought up from the first without any religious belief, in the ordinary acceptation of the term. My

father, educated in the creed of Scotch Presbyterianism, had by his own studies and reflections been early led to reject not only the belief in Revelation, but the foundations of what is commonly called Natural Religion. I have heard him say, that the turning point of his mind on the subject was reading Butler's *Analogy*. That work, of which he always continued to speak with respect, kept him, as he said, for some considerable time, a believer in the divine authority of Christianity; by proving to him, that whatever are the difficulties in believing that the Old and New Testaments proceed from, or record the acts of, a perfectly wise and good being, the same and still greater difficulties stand in the way of the belief, that a being of such a character can have been the Maker of the universe. He considered Butler's argument as conclusive against the only opponents for whom it was intended. Those who admit an omnipotent as well as perfectly just and benevolent maker and ruler of such a world as this, can say little against Christianity but what can, with at least equal force, be retorted against themselves. Finding, therefore, no halting place in Deism, he remained in a state of perplexity, until, doubtless after many struggles, he yielded to the conviction, that, concerning the origin of things nothing whatever can be known. This is the only correct statement of his opinion; for dogmatic atheism he looked upon as absurd; as most of those, whom the world has considered Atheists, have always done. These particulars are important, because they show that my father's rejection of all that is called religious belief, was not, as many might suppose, primarily a matter of logic and evidence: the grounds of it were moral, still more than intellectual. He found it impossible to believe that a world so full of evil was the work of an Author combining infinite power with perfect goodness and righteousness. His intellect

spurned the subtleties by which men attempt to blind themselves to this open contradiction. The Sabaean, or Manichaean theory of a Good and an Evil Principle, struggling against each other for the government of the universe, he would not have equally condemned; and I have heard him express surprise, that no one revived it in our time. He would have regarded it as a mere hypothesis; but he would have ascribed to it no depraving influence. As it was, his aversion to religion, in the sense usually attached to the term, was of the same kind with that of Lucretius: he regarded it with the feelings due not to a mere mental delusion, but to a great moral evil. He looked upon it as the greatest enemy of morality: first, by setting up fictitious excellencies,—belief in creeds, devotional feelings, and ceremonies, not connected with the good of human-kind,—and causing these to be accepted as substitutes for genuine virtues: but above all, by radically vitiating the standard of morals; making it consist in doing the will of a being, on whom it lavishes indeed all the phrases of adulation, but whom in sober truth it depicts as eminently hateful. I have a hundred times heard him say, that all ages and nations have represented their gods as wicked, in a constantly increasing progression, that mankind have gone on adding trait after trait till they reached the most perfect conception of wickedness which the human mind can devise, and have called this God, and prostrated themselves before it. This *ne plus ultra* of wickedness he considered to be embodied in what is commonly presented to mankind as the creed of Christianity. Think (he used to say) of a being who would make a Hell—who would create the human race with the infallible foreknowledge, and therefore with the intention, that the great majority of them were to be consigned to horrible and everlasting torment. The time, I believe, is drawing near when this dreadful

conception of an object of worship will be no longer identified with Christianity; and when all persons, with any sense of moral good and evil, will look upon it with the same indignation with which my father regarded it. My father was as well aware as any one that Christians do not, in general, undergo the demoralizing consequences which seem inherent in such a creed, in the manner or to the extent which might have been expected from it. The same slovenliness of thought, and subjection of the reason to fears, wishes, and affections, which enable them to accept a theory involving a contradiction in terms, prevents them from perceiving the logical consequences of the theory. Such is the facility with which mankind believe at one and the same time things inconsistent with one another, and so few are those who draw from what they receive as truths, any consequences but those recommended to them by their feelings, that multitudes have held the undoubting belief in an Omnipotent Author of Hell, and have nevertheless identified that being with the best conception they were able to form of perfect goodness. Their worship was not paid to the demon which such a Being as they imagined would really be, but to their own ideal of excellence. The evil is, that such a belief keeps the ideal wretchedly low; and opposes the most obstinate resistance to all thought which has a tendency to raise it higher. Believers shrink from every train of ideas which would lead the mind to a clear conception and an elevated standard of excellence, because they feel (even when they do not distinctly see) that such a standard would conflict with many of the dispensations of nature, and with much of what they are accustomed to consider as the Christian creed. And thus morality continues a matter of blind tradition, with no consistent principle, nor even any consistent feeling, to guide it.

It would have been wholly inconsistent with my father's ideas of duty, to allow me to acquire impressions contrary to his convictions and feelings respecting religion: and he impressed upon me from the first, that the manner in which the world came into existence was a subject on which nothing was known: that the question, "Who made me?" cannot be answered, because we have no experience or authentic information from which to answer it; and that any answer only throws the difficulty a step further back, since the question immediately presents itself, "Who made God?" He, at the same time, took care that I should be acquainted with what had been thought by mankind on these impenetrable problems. I have mentioned at how early an age he made me a reader of ecclesiastical history; and he taught me to take the strongest interest in the Reformation, as the great and decisive contest against priestly tyranny for liberty of thought.

I am thus one of the very few examples, in this country, of one who has, not thrown off religious belief, but never had it: I grew up in a negative state with regard to it. I looked upon the modern exactly as I did upon the ancient religion, as something which in no way concerned me. It did not seem to me more strange that English people should believe what I did not, than that the men I read of in Herodotus should have done so. History had made the variety of opinions among mankind a fact familiar to me, and this was but a prolongation of that fact. This point in my early education had, however, incidentally one bad consequence deserving notice. In giving me an opinion contrary to that of the world, my father thought it necessary to give it as one which could not prudently be avowed to the world. This lesson of keeping my thoughts to myself, at that early age, was attended with some moral disadvantages; though my limited intercourse with

strangers, especially such as were likely to speak to me on religion, prevented me from being placed in the alternative of avowal or hypocrisy. I remember two occasions in my boyhood, on which I felt myself in this alternative, and in both cases I avowed my disbelief and defended it. My opponents were boys, considerably older than myself: one of them I certainly staggered at the time, but the subject was never renewed between us: the other who was surprised and somewhat shocked, did his best to convince me for some time, without effect.

The great advance in liberty of discussion, which is one of the most important differences between the present time and that of my childhood, has greatly altered the moralities of this question; and I think that few men of my father's intellect and public spirit, holding with such intensity of moral conviction as he did, unpopular opinions on religion, or on any other of the great subjects of thought, would now either practise or inculcate the withholding of them from the world, unless in the cases, becoming fewer every day, in which frankness on these subjects would either risk the loss of means of subsistence, or would amount to exclusion from some sphere of usefulness peculiarly suitable to the capacities of the individual. On religion in particular the time appears to me to have come, when it is the duty of all who being qualified in point of knowledge, have on mature consideration satisfied themselves that the current opinions are not only false but hurtful, to make their dissent known; at least, if they are among those whose station or reputation gives their opinion a chance of being attended to. Such an avowal would put an end, at once and forever, to the vulgar prejudice, that what is called, very improperly, unbelief, is connected with any bad qualities either of mind or heart. The world would be astonished if it knew how

great a proportion of its brightest ornaments—of those most distinguished even in popular estimation for wisdom and virtue—are complete sceptics in religion; many of them refraining from avowal, less from personal considerations, than from a conscientious, though now in my opinion a most mistaken apprehension, lest by speaking out what would tend to weaken existing beliefs, and by consequence (as they suppose) existing restraints, they should do harm instead of good.

A CRISIS IN MY MENTAL HISTORY

For some years after this time I wrote very little, and nothing regularly, for publication: and great were the advantages which I derived from the intermission. It was of no common importance to me, at this period, to be able to digest and mature my thoughts for my own mind only, without any immediate call for giving them out in print. Had I gone on writing, it would have much disturbed the important transformation in my opinions and character, which took place during those years. The origin of this transformation, or at least the process by which I was prepared for it, can only be explained by turning some distance back.

From the winter of 1821, when I first read Bentham, and especially from the commencement of the *Westminster Review*, I had what might truly be called an object in life; to be a reformer of the world. My conception of my own happiness was entirely identified with this object. The personal sympathies I wished for were those of fellow-laborers in this enterprise. I endeavored to pick up as many flowers as I could by the way; but as a serious and permanent personal satisfaction to rest upon, my whole reliance was placed on this; and I was accustomed to felici-

tate myself on the certainty of a happy life which I enjoyed, through placing my happiness in something durable and distant, in which some progress might be always making, while it could never be exhausted by complete attainment. This did very well for several years, during which the general improvement going on in the world and the idea of myself as engaged with others in struggling te promote it, seemed enough to fill up an interesting and animated existence. But the time came when I awakened from this as from a dream. It was in the autumn, in 1826. I was in a dull state of nerves, such as everybody is occasionally liable to; unsusceptible to enjoyment or pleasureable excitement; one of those moods when what is pleasure at other times, becomes insipid or indifferent; the state, I should think, in which converts to Methodism usually are, when smitten by their first "conviction of sin." In this frame of mind it occurred to me to put the question directly to myself: "Suppose that all your objects in life were realized; that all the changes in institutions and opinions which you are looking forward to, could be completely effected at this very instant: would this be a great joy and happiness to you?" And an irrepressible self-consciousness distinctly answered, "No!" At this my heart sank within me: the whole foundation on whieh my life was constructed fell down. All my happiness was to have been found in the continual pursuit of this end. The end had ceased to charm, and how could there ever again be any interest in the means? I seemed to have nothing left to live for.

At first I hoped that the cloud would pass away of itself; but it did not. A night's sleep, the sovereign remedy for the smaller vexations of life, had no effect on it. I awoke to a renewed consciousness of the woeful fact. I carried it with me into all companies, into all occupations.

Hardly anything had power to cause me even a few minutes' oblivion of it. For some months the cloud seemed to grow thicker and thicker. The lines in Coleridge's "Dejection"—I was not then acquainted with them—exactly describe my case:

> A grief without a pang, void, dark and drear,
> A drowsy, stifled, unimpassioned grief,
> Which finds no natural outlet or relief
> In word, or sigh, or tear.

In vain I sought relief from my favorite books; those memorials of past nobleness and greatness from which I had always hitherto drawn strength and animation. I read them now without feeling, or with the accustomed feeling *minus* all its charm; and I became persuaded, that my love of mankind, and of excellence for its own sake, had worn itself out. I sought no comfort by speaking to others of what I felt. If I had loved any one sufficiently to make confiding my griefs a necessity, I should not have been in the condition I was. I felt, too, that mine was not an interesting, or in any way respectable distress. There was nothing in it to attract sympathy. Advice, if I had known where to seek it, would have been most precious. The words of Macbeth to the physician often occurred to my thoughts. But there was no one on whom I could build the faintest hope of such assistance. My father, to whom it would have been natural to me to have recourse in any practical difficulties, was the last person to whom, in such a case as this, I looked for help. Everything convinced me that he had no knowledge of any such mental state as I was suffering from, and that even if he could be made to understand it, he was not the physician who could heal it. My education, which was wholly his work, had been conducted without any regard to the pos-

sibility of its ending in this result; and I saw no use in giving him the pain of thinking that his plans had failed, when the failure was probably irremediable, and, at all events, beyond the power of *his* remedies. Of other friends, I had at that time none to whom I had any hope of making my condition intelligible. It was however abundantly intelligible to myself; and the more I dwelt upon it, the more helpless it appeared.

My course of study had led me to believe, that all mental and moral feelings and qualities, whether of a good or of a bad kind, were the results of association; that we love one thing, and hate another, take pleasure in one sort of action or contemplation, and pain in another sort, through the clinging of pleasurable or painful ideas to those things, from the effect of education or of experience. As a corollary from this, I had always heard it maintained by my father, and was myself convinced, that the object of education should be to form the strongest possible associations of the salutary class; associations of pleasure with all things beneficial to the great whole, and of pain with all things hurtful to it. This doctrine appeared inexpugnable; but it now seemed to me, on retrospect, that my teachers had occupied themselves but superficially with the means of forming and keeping up these salutary associations. They seemed to have trusted altogether to the old familiar instruments, praise and blame, reward and punishment. Now, I did not doubt that by these means, begun early, and applied unremittingly, intense associations of pain and pleasure, especially of pain, might be created, and might produce desires and aversions capable of lasting undiminished to the end of life. But there must always be something artificial and casual in associations thus produced. The pains and pleasures thus forcibly associated with things, are not connected with them by

any natural tie; and it is therefore, I thought, essential to the durability of these associations, that they should have become so intense and inveterate as to be practically indissoluble, before the habitual exercise of the power of analysis had commenced. For I now saw, or thought I saw, what I had always before received with incredulity—that the habit of analysis has a tendency to wear away the feelings: as indeed it has, when no other mental habit is cultivated, and the analysing spirit remains without its natural complements and correctives. The very excellence of analysis (I argued) is that it tends to weaken and undermine whatever is the result of prejudice; that it enables us mentally to separate ideas which have only casually clung together: and no associations whatever could ultimately resist this dissolving force, were it not that we owe to analysis our clearest knowledge of the permanent sequences in nature; the real connections between Things, not dependent on our will and feelings; natural laws, by virtue of which, in many cases, one thing is inseparable from another in fact; which laws, in proportion as they are clearly perceived and imaginatively realized, cause our ideas of things which are always joined together in Nature, to cohere more and more closely in our thoughts. Analytic habits may thus even strengthen the associations between causes and effects, means and ends, but tend altogether to weaken those which are, to speak familiarly, a *mere* matter of feeling. They are therefore (I thought) favorable to prudence and clear-sightedness, but a perpetual worm at the root both of the passions and of the virtues; and, above all, fearfully undermine all desires, and all pleasures, which are the effects of association, that is, according to the theory I held, all except the purely physical and organic; of the entire insufficiency of which to make life desirable, no one had a stronger conviction than I had.

These were the laws of human nature, by which, as it seemed to me, I had been brought to my present state. All those to whom I looked up, were of opinion that the pleasure of sympathy with human beings, and the feelings which made the good of others, and especially of mankind on a large scale, the object of existence, were the greatest and surest sources of happiness. Of the truth of this I was convinced, but to know that a feeling would make me happy if I had it, did not give me the feeling. My education, I thought, had failed to create these feelings in sufficient strength to resist the dissolving influence of analysis, while the whole course of my intellectual cultivation had made precocious and premature analysis the inveterate habit of my mind. I was thus, as I said to myself, left stranded at the commencement of my voyage, with a well-equipped ship and a rudder, but no sail; without any real desire for the ends which I had been so carefully fitted out to work for: no delight in virtue, or the general good, but also just as little in anything else. The fountains of vanity and ambition seemed to have dried up within me, as completely as those of benevolence. I had had (as I reflected) some gratification of vanity at too early an age: I had obtained some distinction, and felt myself of some importance, before the desire of distinction and of importance had grown into a passion: and little as it was which I had attained, yet having been attained too early, like all pleasures enjoyed too soon, it had made me *blasé* and indifferent to the pursuit. Thus neither selfish nor unselfish pleasures were pleasures to me. And there seemed no power in nature sufficient to begin the formation of my character anew, and create in a mind now irretrievably analytic, fresh associations of pleasure with any of the objects of human desire.

These were the thoughts which mingled with the dry

heavy dejection of the melancholy winter of 1826–7. During this time I was not incapable of my usual occupations. I went on with them mechanically, by the mere force of habit. I had been so drilled in a certain sort of mental exercise, that I could still carry it on when all the spirit had gone out of it. I even composed and spoke several speeches at the debating society, how, or with what degree of success, I know not. Of four years continual speaking at that society, this is the only year of which I remember next to nothing. Two lines of Coleridge, in whom alone of all writers I have found a true description of what I felt, were often in my thoughts, not at this time (for I had never read them), but in a later period of the same mental malady:

> Work without hope draws nectar in a sieve,
> And hope without an object cannot live.

In all probability my case was by no means so peculiar as I fancied it, and I doubt not that many others have passed through a similar state; but the idiosyncrasies of my education had given to the general phenomenon a special character, which made it seem the natural effect of causes that it was hardly possible for time to remove. I frequently asked myself, if I could, or if I was bound to go on living, when life must be passed in this manner. I generally answered to myself, that I did not think I could possibly bear it beyond a year. When, however, not more than half that duration of time had elapsed, a small ray of light broke in upon my gloom. I was reading, accidentally, Marmontel's *Memoires*, and came to the passage which relates his father's death, the distressed position of the family, and the sudden inspiration by which he, then a mere boy, felt and made them feel that he would be everything to them—would supply the place of all that they had

lost. A vivid conception of the scene and its feelings came over me, and I was moved to tears. From this moment my burden grew lighter. The oppression of the thought that all feeling was dead with me, was gone. I was no longer hopeless; I was not a stock or a stone. I had still, it seemed, some of the material out of which all worth of character, and all capacity for happiness, are made. Relieved from my ever present sense of irremediable wretchedness, I gradually found that the ordinary incidents of life could again give me some pleasure; that I could again find enjoyment, not intense, but sufficient for cheerfulness, in sunshine and sky, in books, in conversation, in public affairs; and that there was, once more, excitement, though of a moderate kind, in exerting myself for my opinions, and for the public good. Thus the cloud gradually drew off, and I again enjoyed life: and though I had several relapses, some of which lasted many months, I never again was as miserable as I had been.

The experiences of this period had two very marked effects on my opinions and character. In the first place, they led me to adopt a theory of life, very unlike that on which I had before acted, and having much in common with what at that time I certainly had never heard of, the anti-self-consciousness theory of Carlyle. I never, indeed, wavered in the conviction that happiness is the test of all rules of conduct, and the end of life. But I now thought that this end was only to be attained by not making it the direct end. Those only are happy (I thought) who have their minds fixed on some object other than their own happiness; on the happiness of others, on the improvement of mankind, even on some art or pursuit, followed not as a means, but as itself an ideal end. Aiming thus at something else, they find happiness by the way. The enjoyments of life (such was now my theory)

are sufficient to make it a pleasant thing, when they are taken *en passant*, without being made a principal object. Once make them so, and they are immediately felt to be insufficient. They will not bear a scrutinizing examination. Ask yourself whether you are happy, and you cease to be so. The only chance is to treat, not happiness, but some end external to it, as the purpose of life. Let your self-consciousness, your scrutiny, your self-interrogation, exhaust themselves on that; and if otherwise fortunately circumstanced you will inhale happiness with the air you breathe, without dwelling on it or thinking about it, without either forestalling it in imagination, or putting it to flight by fatal questioning. This theory now became the basis of my philosophy of life. And I still hold to it as the best theory for all those who have but a moderate degree of sensibility and of capacity for enjoyment, that is, for the great majority of mankind.

The other important change which my opinions at this time underwent, was that I, for the first time, gave its proper place, among the prime necessities of human well-being, to the internal culture of the individual. I ceased to attach almost exclusive importance to the ordering of outward circumstances, and the training of the human being for speculation and for action.

I had now learnt by experience that the passive susceptibilities needed to be cultivated as well as the active capacities, and required to be nourished and enriched as well as guided. I did not, for an instant, lose sight of, or undervalue, that part of the truth which I had seen before; I never turned recreant to intellectual culture, or ceased to consider the power and practice of analysis as an essential condition both of individual and of social improvement. But I thought that it had consequences which required to be corrected, by joining other kinds of cultiva-

tion with it. The maintenance of a due balance among the faculties, now seemed to me of primary importance. The cultivation of the feelings became one of the cardinal points in my ethical and philosophical creed. And my thoughts and inclinations turned in an increasing degree towards whatever seemed capable of being instrumental to that object.

I now began to find meaning to the things which I had read or heard about the importance of poetry and art as instruments of human culture. But it was some time longer before I began to know this by personal experience. The only one of the imaginative arts in which I had from childhood taken great pleasure, was music; the best effect of which (and in this it surpasses perhaps every other art) consists in exciting enthusiasm; in winding up to a high pitch those feelings of an elevated kind which are already in the character, but to which this excitement gives a glow and a fervor, which, though transitory at its utmost height, is precious for sustaining them at other times. This effect of music I had often experienced; but like all my pleasurable susceptibilities it was suspended during the gloomy period. I had sought relief again and again from this quarter, but found none. After the tide had turned, and I was in process of recovery, I had been helped forward by music, but in a much less elevated manner. I at this time first became acquainted with Weber's *Oberon*, and the extreme pleasure which I drew from its delicious melodies did me good, by showing me a source of pleasure to which I was as susceptible as ever. The good, however, was much impaired by the thought, that the pleasure of music (as is quite true of such pleasure as this was that of mere tune) fades with familiarity, and requires either to be revived by intermittence, or fed by continual novelty. And it is very characteristic both of my then state, and of

the general tone of my mind at this period of my life, that I was seriously tormented by the thought of the exhaustibility of musical combinations. The octave consists only of five tones and two semi-tones, which can be put together in only a limited number of ways, of which but a small proportion are beautiful: most of these, it seems to me, must have been already discovered, and there could not be room for a long succession of Mozarts and Webers, to strike out, as these had done, entirely new and surpassingly rich veins of musical beauty. This source of anxiety may, perhaps, be thought to resemble that of the philosophers of Laputa, who feared lest the sun should be burnt out. It was, however, connected with the best feature in my character, and the only good point to be found in my very unromantic and in no way honorable distress. For though my dejection, honestly looked at, could not be called other than egotistical, produced by the ruin, as I thought, of my fabric of happiness, yet the destiny of mankind in general was ever in my thoughts, and could not be separated from my own. I felt that the flaw in my life, must be a flaw in life itself; that the question was, whether, if the reformers of society and government could succeed in their objects, and every person in the community were free and in a state of physical comfort, the pleasures of life, being no longer kept up by struggle and privation, would cease to be pleasures. And I felt that unless I could see my way to some better hope than this for human happiness in general, my dejection must continue; but that if I could see such an outlet, I should then look on the world with pleasure; content as far as I was myself concerned, with any fair share of the general lot.

This state of my thoughts and feelings made the fact of my reading Wordsworth for the first time (in the autumn

of 1828), an important event in my life. I took up the collection of his poems from curiosity, with no expectation of mental relief from it, though I had before resorted to poetry with that hope. In the worst period of my depression, I had read through the whole of Byron (then new to me), to try whether a poet, whose peculiar department was supposed to be that of the intenser feelings, could rouse any feeling in me. As might be expected, I got not good from this reading, but the reverse. The poet's state of mind was too like my own. His was the lament of a man who had worn out all pleasures, and who seemed to think that life, to all who possess the good things of it, must necessarily be the vapid, uninteresting thing which I found it. His Harold and Manfred had the same burden on them which I had; and I was not in a frame of mind to desire any comfort from the vehement sensual passion of his Giaours, or the sullenness of his Laras. But while Byron was exactly what did not suit my condition, Wordsworth was exactly what did. I had looked into the *Excursion* two or three years before, and found little in it; and I should probably have found as little, had I read it at this time. But the miscellaneous poems, in the two-volume edition of 1815 (to which little of value was added in the latter part of the author's life), proved to be the precise thing for my mental want at that particular juncture.

In the first place, these poems addressed themselves powerfully to one of the strongest of my pleasurable susceptibilities, the love of rural objects and natural scenery; to which I had been indebted not only for much of the pleasure of my life, but quite recently for relief from one of my longest relapses into depression. In this power of rural beauty over me, there was a foundation laid for taking pleasure in Wordsworth's poetry; the more so, as

his scenery lies mostly among mountains, which, owing to my early Pyrenean excursion, were my ideal of natural beauty. But Wordsworth would never have had any great effect on me, if he had merely placed before me beautiful pictures of natural scenery. Scott does this still better than Wordsworth, and a very second-rate landscape does it more effectually than any poet. What made Wordsworth's poems a medicine for my state of mind, was that they expressed, not mere outward beauty, but states of feeling, and of thought colored by feeling, under the excitement of beauty. They seemed to be the very culture of the feelings, which I was in quest of. In them I seemed to draw from a source of inward joy, of sympathetic and imaginative pleasure, which could be shared in by all human beings; which had no connection with struggle or imperfection, but would be made richer by every improvement in the physical or social condition of mankind. From them I seemed to learn what would be the perennial sources of happiness, when all the greater evils of life shall have been removed. And I felt myself at once better and happier as I came under their influence. There have certainly been, even in our own age, greater poets than Wordsworth; but poetry of deeper and loftier feeling could not have done for me at that time what his did. I needed to be made to feel that there was real, permanent happiness in tranquil contemplation. Wordsworth taught me this, not only without turning away from, but with a greater increased interest in the common feelings and common destiny of human beings. And the delight which these poems gave me, proved that with culture of this sort, there was nothing to dread from the most confirmed habit of analysis. At the conclusion of the Poems came the famous Ode, falsely called Platonic, "Intimations of Immortality:" in which, along with more

than his usual sweetness of melody and rhythm, and along with the two passages of grand imagery but bad philosophy so often quoted, I found that he too had had similar experience to mine; that he also had felt that the first freshness of youthful enjoyment of life was not lasting; but that he had sought for compensation, and found it, in the way in which he was now teaching me to find it. The result was that I gradually, but completely, emerged from my habitual depression, and was never again subject to it. I long continued to value Wordsworth less according to his intrinsic merits, than by the measure of what he had done for me. Compared with the greatest poets, he may be said to be the poet of unpoetical natures, possessed of quiet and contemplative tastes. But unpoetical natures are precisely those which require poetic cultivation. This cultivation Wordsworth is much more fitted to give, than poets who are intrinsically far more poets than he.

LIFE OF PASTEUR

RENÉ VALLERY-RADOT

Louis Pasteur, born at Dôle, Jura, in 1822, was educated at the University of Jena and the École Normale, Paris, where he took the degree of doctor in 1847. The following year he served as professor of physics in Strassburg; in 1857 he was made dean of the faculty of Sciences at Lille; in 1863 he joined the faculty at the École des Beaux Arts, and in 1867 the faculty at Sorbonne. He became a member of the French Academy in 1882, a final recognition for his great services in demonstrating the agency of microbes in fermentations and decomposition, in combating the diseases in silkworms and cattle, and in discovering a cure for hydrophobia. He died in 1895.

PASTEUR ATTACKS HYDROPHOBIA

1884—1885

Amidst the various researches undertaken in his laboratory, one study was placed by Pasteur above every other, one mystery constantly haunted his mind—that of hydrophobia. When he was received at the Académie Française, Renan, hoping to prove himself a prophet for once, said to him: "Humanity will owe to you deliverance from a horrible disease and also from a sad anomaly: I mean the distrust which we cannot help mingling with the caresses of the animal in whom we see most of nature's smiling benevolence." . . .

As to the origin of rabies, it remained unknown and was erroneously attributed to divers causes. Spontaneity was

still believed in. Bouley himself did not absolutely reject the idea of it, for he said in 1870: "In the immense majority of cases, this disease proceeds from contagion; out of 1,000 rabid dogs, 999 at least owe their condition to inoculation by a bite."

Pasteur was anxious to uproot this fallacy, as also another very serious error, vigorously opposed by Bouley, by M. Nocard, and by another veterinary surgeon in a *Manual on Rabies*, published in 1882, and still as tenacious as most prejudices, viz., that the word hydrophobia is synonymous with rabies. The rabid dog is *not* hydrophobe, he does *not* abhor water. The word is applicable to rabid human beings, but is false concerning rabid dogs.

Many people in the country, constantly seeing Pasteur's name associated with the word rabies, fancied that he was a consulting veterinary surgeon, and pestered him with letters full of questions. What was to be done to a dog whose manner seemed strange, though there was no evidence of a suspicious bite? Should he be shot? "No," answered Pasteur, "shut him up securely, and he will soon die if he is really mad." Some dog owners hesitated to destroy a dog manifestly bitten by a mad dog. "It is such a good dog!" "The law is absolute," answered Pasteur; "every dog bitten by a mad dog must be destroyed at once." And it irritated him that village mayors should close their eyes to the non-observance of the law, and thus contribute to a recrudescence of rabies.

Pasteur wasted his precious time answering all those letters. On March 28, 1885, he wrote to his friend Jules Vercel—

Alas! we shall not be able to go to Arbois for Easter; I shall be busy for some time settling down, or rather settling my dogs down at Villeneuve l'Etang. I also have some new experiments on rabies on hand which will take some months. I am demon-

strating this year that dogs can be vaccinated, or made refractory to rabies *after* they have been bitten by mad dogs.

I have not yet dared to treat human beings after bites from rabid dogs; but the time is not far off, and I am much inclined to begin by myself—inoculating myself with rabies, and then arresting the consequences; for I am beginning to feel very sure of my results.

Pasteur gave more details three days later, in a letter to his son, then Secretary of the French Embassy at the Quirinal—

The experiments before the Rabies Commission were resumed on March 10; they are now being carried out, and the Commission has already held six sittings; the seventh will take place today.

As I only submit to it results which I look upon as acquired, this gives me a surplus of work to do; for those control experiments are added to those I am now carrying out. For I am continuing my researches, trying to discover new principles, and hardening myself by habit and by increased conviction in order to attempt preventive inoculations on man after a bite.

The Commission's experiments have led to no result so far, for, as you know, weeks have to pass before any results occur. But no untoward incident has occurred up to now; and if all continues equally well, the Commission's second report will be as favorable as that of last year, which left nothing to be desired.

I am equally satisfied with my new experiments in this difficult study. Perhaps practical application on a large scale may not be far off. . . .

In May, everything at Villeneuve l'Etang was ready for the reception of sixty dogs. Fifty of them, already made refractory to bites or rabic inoculation, were successively accommodated in the immense kennel, where each had his cell and his experiment number. They had been made refractory by being inoculated with fragments of medulla,

which had hung for a fortnight in a phial, and of which the virulence was extinguished, after which further inoculations had been made, gradually increasing in virulence until the highest degree of it had again been reached.

All those dogs, which were to be periodically taken back to Paris for inoculations or bite tests, in order to see what was the duration of the immunity conferred, were stray dogs picked up by the police. They were of various breeds, and showed every variety of character, some of them gentle and affectionate, others vicious and growling, some confiding, some shrinking, as if the recollection of chloroform and the laboratory was disagreeable to them. They showed some natural impatience of their enforced captivity, only interrupted by a short daily run. One of them, however, was promoted to the post of house-dog, and loosened every night; he excited much envy among his congeners. The dogs were very well cared for by a retired *gendarme*, an excellent man of the name of Pernin.

A lover of animals might have drawn an interesting contrast between the fate of those laboratory dogs, living and dying for the good of humanity, and that of the dogs buried in the neighboring dogs' cemetery at Bagatelle, founded by Sir Richard Wallace, the great English philanthropist. Here lay toy dogs, lap dogs, drawing-room dogs, cherished and coddled during their useless lives, and luxuriously buried after their useless deaths, while the dead bodies of the others went to the knacker's yard.

Rabbit hutches and guinea-pig cages leaned against the dogs' palace. Pasteur, having seen to the comfort of his animals, now thought of himself; it was frequently necessary that he should come to spend two or three days at Villeneuve l'Etang. The official architect thought of repairing part of the little palace of Villeneuve, which was

in a very bad state of decay. But Pasteur preferred to have some rooms near the stables put into repair, which had formerly been used for non-commissioned officers of the Cent Gardes; there was less to do to them, and the position was convenient. The roof, windows, and doors were renovated, and some cheap paper hung on the walls inside. "This is certainly not luxurious!" exclaimed an astonished millionaire, who came to see Pasteur one day on his way to his own splendid villa at Marly.

On May 29 Pasteur wrote to his son—

I thought I should have done with rabies by the end of April; I must postpone my hopes till the end of July. Yet I have not remained stationary; but, in these difficult studies, one is far from the goal as long as the last word, the last decisive proof is not acquired. What I aspire to is the possibility of treating a man after a bite with no fear of accidents.

I have never had so many subjects of experiment on hand—sixty dogs at Villeneuve l'Etang, forty at Rollin, ten at Frégis', fifteen at Bourrel's, and I deplore having no more kennels at my disposal.

What do you say of the Rue Pasteur in the large city of Lille? The news has given me very great pleasure.

What Pasteur briefly called "Rollin" in this letter was the former *Lycée Rollin*, the old buildings of which had been transformed into outhouses for his laboratory. Large cages had been set up in the old courtyard, and the place was like a farm, with its population of hens, rabbits, and guinea-pigs.

Two series of experiments were being carried out on those 125 dogs. The first consisted in making dogs refractory to rabies by preventive inoculations; the second in preventing the onset of rabies in dogs bitten or subjected to inoculation.

Pasteur had the power of concentrating his thoughts to such a degree that he often, when absorbed in one idea, became absolutely unconscious of what took place around him. At one of the meetings of the Académie Française, whilst the Dictionary was being discussed, he scribbled the following note on a stray sheet of paper—

I do not know how to hide my ideas from those who work with me; still, I wish I could have kept those I am going to express a little longer to myself. The experiments have already begun which will decide them.

It concerns rabies, but the results might be general.

I am inclined to think that the virus which is considered rabic may be accompanied by a substance which, by impregnating the nervous system, would make it unsuitable for the culture of the microbe. Thence vaccinal immunity. If that is so, the theory might be a general one: it would be a stupendous discovery.

I have just met Chamberland in the Rue Gay-Lussac, and explained to him this view and my experiments. He was much struck, and asked my permission to make at once on anthrax the experiment I am about to make on rabies as soon as the dog and the culture rabbits are dead. Roux, the day before yesterday, was equally struck.

Académie Française, Thursday, January 29, 1885.

Could that vaccinal substance associated with the rabic virus be isolated? In the meanwhile a main fact was acquired, that of preventive inoculation, since Pasteur was sure of his series of dogs rendered refractory to rabies after a bite. Months were going by without bringing an answer to the question "Why," of the antirabic vaccination, as mysterious as the "Why?" of Jennerian vaccination.

On Monday, July 6, Pasteur saw a little Alsatian boy, Joseph Meister, enter his laboratory, accompanied by his mother. He was only nine years old, and had been bitten

two days before by a mad dog at Meissengott, near Schlestadt.

The child, going alone to school by a little by-road, had been attacked by a furious dog and thrown to the ground. Too small to defend himself, he had only thought of covering his face with his hands. A bricklayer, seeing the scene from a distance, arrived, and succeeded in beating the dog off with an iron bar; he picked up the boy, covered with blood and saliva. The dog went back to his master, Théodore Vone, a grocer at Meissengott, whom he bit on the arm. Vone seized a gun and shot the animal, whose stomach was found to be full of hay, straw, pieces of wood, etc. When little Meister's parents heard all these details they went, full of anxiety, to consult Dr. Weber, at Villé, that same evening. After cauterizing the wounds with carbolic, Dr. Weber advised Mme. Meister to start for Paris, where she could relate the facts to one who was not a physician, but who would be the best judge of what could be done in such a serious case. Théodore Vone, anxious on his own and on the child's account, decided to come also.

Pasteur reassured him; his clothes had wiped off the dog's saliva, and his shirt-sleeve was intact. He might safely go back to Alsace, and he promptly did so.

Pasteur's emotion was great at the sight of the fourteen wounds of the little boy, who suffered so much that he could hardly walk. What should he do for this child? could he risk the preventive treatment which had been constantly successful on his dogs? Pasteur was divided between his hopes and his scruples, painful in their acuteness. Before deciding on a course of action, he made arrangements for the comfort of this poor woman and her child, alone in Paris, and gave them an appointment for 5 o'clock, after the Institute meeting. He did not wish

to attempt anything without having seen Vulpian and talked it over with him. Since the Rabies Commission had been constituted, Pasteur had formed a growing esteem for the great judgment of Vulpian, who, in his lectures on the general and comparative physiology of the nervous system, had already mentioned the profit to human clinics to be drawn from experimenting on animals.

His was a most prudent mind, always seeing all the aspects of a problem. The man was worthy of the scientist: he was absolutely straightforward, and of a discreet and active kindness. He was passionately fond of work, and had recourse to it when smitten by a deep sorrow.

Vulpian expressed the opinion that Pasteur's experiments on dogs were sufficiently conclusive to authorize him to foresee the same success in human pathology. Why not try this treatment? added the professor, usually so reserved. Was there any other efficacious treatment against hydrophobia? If at least the cauterizations had been made with a red-hot iron! but what was the good of carbolic acid twelve hours after the accident. If the almost certain danger which threatened the boy were weighed against the chances of snatching him from death, Pasteur would see that it was more than a right, that it was a duty to apply antirabic inoculation to little Meister.

This was also the opinion of Dr. Grancher, whom Pasteur consulted. M. Grancher worked at the laboratory; he and Dr. Straus might claim to be the two first French physicians who took up the study of bacteriology; these novel studies fascinated him, and he was drawn to Pasteur by the deepest admiration and by a strong affection, which Pasteur thoroughly reciprocated.

Vulpian and M. Grancher examined little Meister in the evening, and, seeing the number of bites, some of which, on one hand especially, were very deep, they decided on

performing the first inoculation immediately; the substance chosen was fourteen days old and had quite lost its virulence: it was to be followed by further inoculations gradually increasing in strength.

It was a very slight operation, a mere injection into the side (by means of a Pravaz syringe) of a few drops of a liquid prepared with some fragments of medulla oblongata. The child, who cried very much before the operation, soon dried his tears when he found the slight prick was all that he had to undergo.

Pasteur had had a bedroom comfortably arranged for the mother and child in the old Rollin College, and the little boy was very happy amidst the various animals—chickens, rabbits, white mice, guinea-pigs, etc.; he begged and easily obtained of Pasteur the life of several of the youngest of them.

All is going well, [Pasteur wrote to his son-in-law on July 11] the child sleeps well, has a good appetite, and the inoculated matter is absorbed into the system from one day to another without leaving a trace. It is true that I have not yet come to the test inoculations, which will take place on Tuesday, Wednesday and Thursday. If the lad keeps well during the three following weeks, I think the experiment will be safe to succeed. I shall send the child and his mother back to Meissengott (near Schlestadt) in any case on August 1, giving these good people detailed instruction as to the observations they are to record for me. I shall make no statement before the end of the vacation.

But, as the inoculations were becoming more virulent, Pasteur became a prey to anxiety: "My dear children," wrote Mme. Pasteur, "your father has had another bad night; he is dreading the last inoculations on the child. And yet there can be no drawing back now! The boy continues in perfect health."

Renewed hopes were expressed in the following letter from Pasteur—

My dear René, I think great things are coming to pass. Joseph Meister has just left the laboratory. The three last inoculations have left some pink marks under the skin, gradually widening and not at all tender. There is some action, which is becoming more intense as we approach the final inoculation, which will take place on Thursday, July 16. The lad is very well this morning, and has slept well, though slightly restless; he has a good appetite and no feverishness. He had a slight hysterical attack yesterday.

The letter ended with an affectionate invitation. "Perhaps one of the great medical facts of the century is going to take place; you would regret not having seen it!"

Pasteur was going through a succession of hopes, fears, anguish, and an ardent yearning to snatch little Meister from death; he could no longer work. At nights, feverish visions came to him of this child whom he had seen playing in the garden, suffocating in the mad struggles of hydrophobia, like the dying child he had seen at the Hôpital Trousseau in 1880. Vainly his experimental genius assured him that the virus of that most terrible of diseases was about to be vanquished, that humanity was about to be delivered from this dread horror—his human tenderness was stronger than all, his accustomed ready sympathy for the sufferings and anxieties of others was for the nonce centred in "the dear lad."

The treatment lasted ten days; Meister was inoculated twelve times. The virulence of the medulla used was tested by trephinings on rabbits, and proved to be gradually stronger. Pasteur even inoculated on July 16, at 11 a. m., some medulla only one day old, bound to give hydrophobia to rabbits after only seven days' incubation;

it was the surest test of the immunity and preservation due to the treatment.

Cured from his wounds, delighted with all he saw, gaily running about as if he had been in his own Alsatian farm, little Meister, whose blue eyes now showed neither fear nor shyness, merrily received the last inoculation; in the evening, after claiming a kiss from "Dear Monsieur Pasteur," as he called him, he went to bed, and slept peacefully. Pasteur spent a terrible night of insomnia; in those slow dark hours of night when all vision is distorted, Pasteur, losing sight of the accumulation of experiments which guaranteed his success, imagined that the little boy would die.

The treatment being now completed, Pasteur left little Meister to the care of Dr. Grancher (the lad was not to return to Alsace until July 27) and consented to take a few days' rest. He spent them with his daughter in a quiet, almost deserted country place in Burgundy, but without, however, finding much restfulness in the beautiful peaceful scenery; he lived in constant expectation of Dr. Grancher's daily telegram or letter containing news of Joseph Meister.

By the time he went to the Jura, Pasteur's fears had almost disappeared. He wrote from Arbois to his son August 3, 1885: "Very good news last night of the bitten lad. I am looking forward with great hopes to the time when I can draw a conclusion. It will be thirty-one days tomorrow since he was bitten."

On August 20, six weeks before the new elections of Deputies, Leon Say, Pasteur's colleague at the Académie Française, wrote to him that many Beauce agricultors were anxious to put his name down on the list of candidates, as a recognition of the services rendered by science. A few months before, Jules Simon had thought Pasteur might be

elected as a Life Senator, but Pasteur had refused to be convinced. He now replied to Leon Say—

Your proposal touches me very much and it would be agreeable to me to owe a Deputy's mandate to electors, several of whom have applied the results of my investigations. But politics frighten me and I have already refused a candidature in the Jura and a seat in the Senate in the course of this year.

I might be tempted perhaps, if I no longer felt active enough for my laboratory work. But I still feel equal to further researches, and on my return to Paris, I shall be organizing a "service" against rabies which will absorb all my energies. I now possess a very perfect method of prophylaxis against that terrible disease, a method equally adapted to human beings and to dogs, and by which your much afflicted Department will be one of the first to benefit.

Before my departure for Jura I dared to treat a poor little nine-year-old lad whose mother brought him to me from Alsace, where he had been attacked on the 4th ult., and bitten on the thighs, legs, and hand in such a manner that hydrophobia would have been inevitable. He remains in perfect health.

Whilst many political speeches were being prepared, Pasteur was thinking over a literary speech. He had been requested by the Académie Française to welcome Joseph Bertrand, elected in place of J. B. Dumas—the eulogium of a scientist, spoken by one scientist, himself welcomed by another scientist. This was an unusual program for the Académie Française, perhaps too unusual in the eyes of Pasteur, who did not think himself worthy of speaking in the name of the Académie. Such was his modesty; he forgot that amongst the savants who had been members of the Académie, several, such as Fontenelle, Cuvier, J. B. Dumas, etc., had published immortal pages, and that some extracts from his own works would one day become classical.

The vacation gave him time to read over the writings of his beloved teacher, and also to study the life and works of Joseph Bertrand, already his colleague at the Académie des Sciences.

Bertrand's election had been simple and easy, like everything he had undertaken since his birth. It seemed as if a good fairy had leant over his cradle and whispered to him, "Thou shalt know many things, without having had to learn them." It is a fact that he could read without having held a book in his hands. He was ill and in bed whilst his brother Alexander was being taught to read; he listened to the lessons and kept the various combinations of letters in his mind. When he became convalescent, his parents brought him a book of Natural History so that he might look at the pictures. He took the volume and read from it fluently; he was not five years old. He learnt the elements of geometry very much in the same way.

Pasteur in his speech thus described Joseph Bertrand's childhood: "At ten years old you were already celebrated, and it was prophesied that you would pass at the head of the list into the Ecole Polytechnique and become a member of the Academy of Sciences? No one doubted this, not even yourself. You were indeed a child prodigy. Sometimes it amused you to hide in a class of higher mathematics, and when the Professor propounded a difficult problem that no one could solve, one of the students would triumphantly lift you in his arms, stand you on a chair, so that you might reach the board, and you would then give the required solution with a calm assurance, in the midst of applause from the professors and pupils."

Pasteur, whose every progress had been painfully acquired, admired the ease with which Bertrand had passed through the first stages of his career. At an age when marbles and india-rubber balls are usually an important

interest, Bertrand walked merrily to the *Jardin des Plantes* to attend a course of lectures by Gay-Lussac. A few hours later, he might be seen at the Sorbonne, listening with interest to Saint Marc Girardin, the literary moralist. The next day, he would go to a lecture on Comparative Legislation; never was so young a child seen in such serious places. He borrowed as many books from the Institute library as Biot himself; he learnt whole passages by heart, merely by glancing at them. He became a *doctor ès sciences* at sixteen, and a Member of the Institute at thirty-four.

Besides his personal works—such as those on Analytic Mechanics, which place him in the very first rank—his teaching had been brought to bear during forty years on all branches of mathematics. Bertrand's life, apparently so happy, had been saddened by the irreparable loss, during the Commune, of a great many precious notes, letters, and manuscripts, which had been burnt with the house where he left them. Discouraged by this ruin of ten years' work, he had given way to a tendency to writing slight popular articles, of high literary merit, instead of continuing his deeper scientific work. His eulogy of J. B. Dumas was not quite seriously enthusiastic enough to please Pasteur, who had a veritable cult for the memory of his old teacher, and who eagerly grasped this opportunity of speaking again of J. B. Dumas' influence on himself, of his admirable scientific discoveries, and of his political duties, undertaken in the hope of being useful to Science, but often proving a source of disappointment.

Pasteur enjoyed looking back on the beloved memory of J. B. Dumas, as he sat preparing his speech in his study at Arbois, looking out on the familiar landscape of his childhood, where the progress of practical science was evidenced by the occasional passing, through the distant

pine woods, of the white smoke of the Switzerland express.

When in his laboratory in Paris, Pasteur hated to be disturbed whilst making experiments or writing out notes of his work. Any visitor was unwelcome; one day that some one was attempting to force his way in, M. Roux was amused at seeing Pasteur—vexed at being disturbed and anxious not to pain the visitor—come out to say imploringly, "Oh! not now, please! I am too busy!"

When Chamberland and I [writes Dr. Roux] were engaged in an interesting occupation, he mounted guard before us, and when, through the glazed doors, he saw people coming, he himself would go and meet them in order to send them away. He showed so artlessly that his sole thought was for the work, that no one ever could be offended.

But, at Arbois, where he only spent his holidays, he did not exercise so much severity; any one could come in who liked. He received in the morning a constant stream of visitors, begging for advice, recommendations, interviews, etc.

It is both comical and touching [wrote M. Girard, a local journalist] to see the opinion the vineyard laborers have of him. These good people have heard M. Pasteur's name in connection with the diseases of wine, and they look upon him as a sort of wine doctor. If they notice a barrel of wine getting sour, they knock at the savant's door, bottle in hand; this door is never closed to them. Peasants are not precise in their language; they do not know how to begin their explanations or how to finish them. M. Pasteur, ever calm and serious, listens to the very end, takes the bottle and studies it at his leisure. A week later, the wine is "cured."

He was consulted also on many other subjects—virus, silk-worms, rabies, cholera, swine-fever, etc.; many took

him for a physician. Whilst telling them of their mistake, he yet did everything he could for them.

During this summer of 1885, he had the melancholy joy of seeing a bust erected in the village of Monay to the memory of a beloved friend of his, J. J. Perraud, a great and inspired sculptor, who had died in 1876. Perraud, whose magnificent statue of Despair is now at the Louvre, had had a sad life, and, on his lonely death-bed (he was a widower, with no children), Pasteur's tender sympathy had been an unspeakable comfort. Pasteur now took a leading part in the celebration of his friend's fame, and was glad to speak to the assembled villagers at Monay of the great and disinterested artist who had been born in their midst.

On his return to Paris, Pasteur found himself obliged to hasten the organization of a "service" for the preventive treatment of hydrophobia after a bite. The Mayor of Villers-Farlay, in the Jura, wrote to him that, on October 14, a shepherd had been cruelly bitten by a rabid dog.

Six little shepherd boys were watching over their sheep in a meadow; suddenly they saw a large dog passing along the road, with hanging, foaming jaws.

"A mad dog!" they exclaimed. The dog, seeing the children, left the road and charged them; they ran away shrieking, but the eldest of them, J. B. Jupille, fourteen years of age, bravely turned back in order to protect the flight of his comrades. Armed with his whip, he confronted the infuriated animal, who flew at him and seized his left hand. Jupille, wrestling with the dog, succeeded in kneeling on him, and forcing its jaws open in order to disengage his left hand; in so doing, his right hand was seriously bitten in its turn; finally, having been able to get hold of the animal by the neck, Jupille called to his

little brother to pick up his whip, which had fallen during the struggle, and securely fastened the dog's jaws with the lash. He then took his wooden *sabot*, with which he battered the dog's head, after which, in order to be sure that it could do no further harm, he dragged the body down to a little stream in the meadow, and held the head under water for several minutes. Death being now certain, and all danger removed from his comrades, Jupille returned to Villers-Farlay.

Whilst the boy's wounds were being bandaged, the dog's carcass was fetched, and a necropsy took place the next day. The two veterinary surgeons who examined the body had not the slightest hesitation in declaring that the dog was rabid.

The Mayor of Villers-Farlay, who had been to see Pasteur during the summer, wrote to tell him that this lad would die a victim of his own courage unless the new treatment intervened. The answer came immediately: Pasteur declared that, after five years' study, he had succeeded in making dogs refractory to rabies, even six or eight days after being bitten; that he had only once yet applied his method to a human being, but that once with success, in the case of little Meister, and that, if Jupille's family consented, the boy might be sent to him. "I shall keep him near me in a room of my laboratory; he will be watched and need not go to bed; he will merely receive a daily prick, not more painful than a pin-prick."

The family, on hearing this letter, came to an immediate decision; but, between the day when he was bitten and Jupille's arrival in Paris, six whole days had elapsed, whilst in Meister's case there had only been two and a half!

Yet, however great were Pasteur's fears for the life of this tall lad, who seemed quite surprised when congratu-

lated on his courageous conduct, they were not what they had been in the first instance—he felt much greater confidence.

A few days later, on October 26, Pasteur in a statement at the Academy of Sciences described the treatment followed for Meister. Three months and three days had passed, and the child remained perfectly well. Then he spoke of his new attempt. Vulpian rose—

The Academy will not be surprised [he said] if, as a member of the Medical and Surgical Section, I ask to be allowed to express the feelings of admiration inspired in me by M. Pasteur's statement. I feel certain that those feelings will be shared by the whole of the medical profession.

Hydrophobia, that dread disease against which all therapeutic measures had hitherto failed, has at last found a remedy. M. Pasteur, who has been preceded by no one in this path, has been led by a series of investigations unceasingly carried on for several years, to create a method of treatment, by means of which the development of hydrophobia can *infallibly* be prevented in a patient recently bitten by a rabid dog. I say infallibly, because, after what I have seen in M. Pasteur's laboratory, I do not doubt the constant success of his treatment when it is put into full practice a few days only after a rabic bite.

It is now necessary to see about organizing an installation for the treatment of hydrophobia by M. Pasteur's method. Every person bitten by a rabid dog must be given the opportunity of benefiting by this great discovery, which will seal the fame of our illustrious colleague and bring glory to our whole country.

Pasteur had ended his reading by a touching description of Jupille's action, leaving the Assembly under the impression of that boy of fourteen, sacrificing himself to save his companions. An Academician, Baron Larrey, whose authority was rendered all the greater by his calmness,

dignity, and moderation, rose to speak. After acknowledging the importance of Pasteur's discovery, Larrey continued, "The sudden inspiration, agility and courage, with which the ferocious dog was muzzled, and thus made incapable of committing further injury to bystanders, . . . such an act of bravery deserves to be rewarded. I therefore have the honor of begging the Académie des Sciences to recommend to the Académie Française this young shepherd, who, by giving such a generous example of courage and devotion, has well deserved a Montyon prize."

Bouley, then chairman of the Academy, rose to speak in his turn—

> We are entitled to say that the date of the present meeting will remain for ever memorable in the history of medicine, and glorious for French science; for it is that of one of the greatest steps ever accomplished in the medical order of things—a progress realized by the discovery of an efficacious means of preventive treatment for a disease, the incurable nature of which was a legacy handed down by one century to another. From this day, humanity is armed with a means of fighting the fatal disease of hydrophobia and of preventing its onset. It is to M. Pasteur that we owe this, and we could not feel too much admiration or too much gratitude for the efforts on his part which have led to such a magnificent result. . . .

Five years previously, Bouley, in the annual combined public meeting of the five Academies, had proclaimed his enthusiasm for the discovery of the vaccination of anthrax. But on hearing him again on this October day, in 1885, his colleagues could not but be painfully struck by the change in him; his voice was weak, his face thin and pale. He was dying of an affection of the heart, and quite aware of it, but he was sustained by a wonderful energy, and

ready to forget his sufferings in his joy at the thought that the sum of human sorrows would be diminished by Pasteur's victory. He went to the Académie de Médecine the next day to enjoy the echo of the great sitting of the Académie des Sciences. He died on November 29.

The chairman of the Academy of Medicine, M. Jules Bergeron, applauded Pasteur's statement all the more that he too had publicly deplored (in 1862) the impotence of medical science in the presence of this cruel disease.

But while M. Bergeron shared the admiration felt by Vulpian and Dr. Grancher for the experiments which had transformed the rabic virus into its own vaccine, other medical men were divided into several categories: some were full of enthusiasm, others reserved their opinion, many were sceptical, and a few even positively hostile.

As soon as Pasteur's paper was published, people bitten by rabid dogs began to arrive from all sides to the laboratory. The "service" of hydrophobia became the chief business of the day. Every morning was spent by Eugène Viala in preparing the fragments of marrow used for inoculations: in a little room permanently kept at a temperature of 20° to 23° C., stood rows of sterilized flasks, their tubular openings closed by plugs of cotton-wool. Each flask contained a rabic marrow, hanging from the stopper by a thread and gradually drying up by the action of some fragments of caustic potash lying at the bottom of the flask. Viala cut those marrows into small pieces by means of scissors previously put through a flame, and placed them in small sterilized glasses; he then added a few drops of veal broth and pounded the mixture with a glass rod. The vaccinal liquid was now ready; each glass was covered with a paper cover, and bore the date of the medulla used, the earliest of which was fourteen days old. For each

patient under the treatment from a certain date, there was a whole series of little glasses. Pasteur always attended these operations personally.

In the large hall of the laboratory, Pasteur's collaborators, Messrs. Chamberland and Roux, carried on investigations into contagious diseases under the master's directions; the place was full of flasks, pipets, phials, containing culture broths. Etienne Wasserzug, another curator, hardly more than a boy, fresh from the Ecole Normale, where his bright intelligence and affectionate heart had made him very popular, translated (for he knew the English, German, Italian, Hungarian and Spanish languages, and was awaiting a favorable opportunity of learning Russian) the letters which arrived from all parts of the world; he also entertained foreign scientists. Pasteur had in him a most valuable interpreter. Physicians came from all parts of the world asking to be allowed to study the details of the method. One morning, Dr. Grancher found Pasteur listening to a physician who was gravely and solemnly holding forth his objections to microbian doctrines, and in particular to the treatment of hydrophobia. Pasteur having heard this long monologue, rose and said, "Sir, your language is not very intelligible to me. I am not a physician and do not desire to be one. Never speak to me of your dogma of morbid spontaneity. I am a chemist; I carry out experiments and I try to understand what they teach me. What do you think, doctor?" he added, turning to M. Grancher. The latter smilingly answered that the hour for inoculations had struck. They took place at eleven, in Pasteur's study; he, standing by the open door, called out the names of the patients. The date and circumstances of the bites and the veterinary surgeon's certificate were entered in a register, and the patients were divided into series according to the degree of

virulence which was to be inoculated on each day of the period of treatment.

Pasteur took a personal interest in each of his patients, helping those who were poor and illiterate to find suitable lodgings in the great capital. Children especially inspired him with a loving solicitude. But his pity was mingled with terror, when, on November 9, a little girl of ten was brought to him who had been severely bitten on the head by a mountain dog, on October 3, thirty-seven days before!! The wound was still suppurating. He said to himself, "This is a hopeless case: hydrophobia is no doubt about to appear immediately; it is much too late for the preventive treatment to have the least chance of success. Should I not, in the scientific interest of the method, refuse to treat this child? If the issue is fatal, all those who have already been treated will be frightened, and many bitten persons, discouraged from coming to the laboratory, may succumb to the disease!" These thoughts rapidly crossed Pasteur's mind. But he found himself unable to resist his compassion for the father and mother, begging him to try to save their child.

After the treatment was over, Louise Pelletier had returned to school, when fits of breathlessness appeared, soon followed by convulsive spasms; she could swallow nothing. Pasteur hastened to her side when these symptoms began, and new inoculations were attempted. On December 2, there was a respite of a few hours, moments of calm which inspired Pasteur with the vain hope that she might yet be saved. This delusion was a short-lived one. After attending Bouley's funeral, his heart full of sorrow, Pasteur spent the day by little Louise's bedside, in her parents' rooms in the Rue Dauphine. He could not tear himself away; she herself, full of affection for him, gasped out a desire that he should not go away, that he

should stay with her! She felt for his hand between two spasms. Pasteur shared the grief of the father and mother. When all hope had to be abandoned: "I did so wish I could have saved your little one!" he said. And as he came down the staircase, he burst into tears.

He was obliged, a few days later, to preside at the reception of Joseph Bertrand at the Académie Française; his sad feelings little in harmony with the occasion. He read in a mournful and troubled voice the speech he had prepared during his peaceful and happy holidays at Arbois. Henry Houssaye, reporting on this ceremony in the *Journal des Débats*, wrote, "M. Pasteur ended his speech amidst a torrent of applause, he received a veritable ovation. He seemed unaccountably moved. How can M. Pasteur, who has received every mark of admiration, every supreme honor, whose name is consecrated by universal renown, still be touched by anything save the discoveries of his powerful genius?" People did not realize that Pasteur's thoughts were far away from himself and from his brilliant discovery. He was thinking of Dumas, his master, of Bouley, his faithful friend and colleague, and of the child he had been unable to snatch from the jaws of death; his mind was not with the living, but with the dead.

A telegram from New York having announced that four children, bitten by rabid dogs, were starting for Paris, many adversaries who had heard of Louise Pelletier's death were saying triumphantly that, if those children's parents had known of her fate, they would have spared them so long and useless a journey.

The four little Americans belonged to workmen's families and were sent to Paris by means of a public subscription opened in the columns of the *New York Herald;* they were accompanied by a doctor and by the mother of the youngest of them, a boy only five years old. After the first

inoculation, this little boy, astonished at the insignificant prick, could not help saying, "Is this all we have come such a long journey for?" The children were received with enthusiasm on their return to New York, and were asked "many questions about the great man who had taken such care of them."

A letter dated from that time (January 14, 1886) shows that Pasteur yet found time for kindness, in the midst of his world-famed occupations.

My dear Jupille, I have received your letters, and I am much pleased with the news you give me of your health. Mme. Pasteur thanks you for remembering her. She, and every one at the laboratory, join with me in wishing that you may keep well and improve as much as possible in reading, writing, and arithmetic. Your writing is already much better than it was, but you should take some pains with your spelling. Where do you go to school? Who teaches you? Do you work at home as much as you might? You know that Joseph Meister, who was first to be vaccinated, often writes to me; well, I think he is improving more quickly than you are, though he is only ten years old. So, mind you take pains, do not waste your time with other boys, and listen to the advice of your teachers, and of your father and mother. Remember me to M. Perrot, the Mayor of Villers-Farlay. Perhaps, without him, you would have become ill, and to be ill of hydrophobia means inevitable death; therefore you owe him much gratitude. Good-bye. Keep well.

Pasteur's solicitude did not confine itself to his two first patients, Joseph Meister and the fearless Jupille, but was extended to all those who had come under his care; his kindness was like a living flame. The very little ones who then only saw in him a "kind gentleman" bending over them understood later in life, when recalling the sweet

smile lighting up his serious face, that Science, thus understood, unites moral with intellectual grandeur.

LAST YEARS

In this Institute, which Pasteur entered ill and weary, he contemplated with joy those large laboratories, which would enable his pupils to work with ease and to attract around them investigators from all countries. He was happy to think that the material difficulties which had hampered him would be spared those who came after him. He believed in the realization of his wishes for peace, work, mutual help among men. Whatever the obstacles, he was persuaded that science would continue its civilizing progress and that its benefits would spread from domain to domain. Differing from those old men who are ever praising the past, he had an enthusiastic confidence in the future; he foresaw great developments of his studies, some of which were already apparent. His first researches on crystallography and molecular dissymmetry had served as a basis to stereo-chemistry. But, while he followed the studies on that subject of Le Bel and Van t'Hoff, he continued to regret that he had not been able to revert to the studies of his youth, enslaved as he had been by the inflexible logical sequence of his works. "Every time we have had the privilege of hearing Pasteur speak of his early researches," writes M. Chamberland, in an article in the *Revue Scientifique*, "we have seen the revival in him of a smouldering fire, and we have thought that his countenance showed a vague regret at having forsaken them. Who can now say what discoveries he might have made in that direction?" "One day," said Dr. Héricourt—who spent the summer near Villeneuve l'Etang, and who often came into the Park with his two sons—"he favored me

with an admirable, captivating discourse on this subject, the like of which I have never heard."

Pasteur, instead of feeling regret, might have looked back with calm pride on the progress he had made in other directions.

In what obscurity were fermentation and infection enveloped before his time, and with what light he had penetrated them! When he had discovered the all-powerful rôle of the infinitesimally small, he had actually mastered some of those living germs, causes of disease; he had transformed them from destructive to preservative agents. Not only had he renovated medicine and surgery, but hygiene, misunderstood and neglected until then, was benefiting by the experimental method. Light was being thrown on preventive measures.

M. Henri Monod, Director of Hygiene and Public Charities, one day quoted, à propos of sanitary measures, these words of the great English Minister, Disraeli—

> Public health is the foundation upon which rest the happiness of the people and the power of the State. Take the most beautiful kingdom, give it intelligent and laborious citizens, prosperous manufactures, productive agriculture; let arts flourish, let architects cover the land with temples and palaces; in order to defend all these riches, have first-rate weapons, fleets of torpedo boats—if the population remains stationary, if it decreases yearly in vigor and in stature, the nation must perish. And that is why I consider that the first duty of a statesman is the care of Public Health.

In 1889, when the International Congress of Hygiene met in Paris, M. Brouardel was able to say—

> If echoes from this meeting could reach them . . . our ancestors would learn that a revolution, the most formidable for thirty centuries, has shaken medical science to its very

foundations, and that it is the work of a stranger to their corporation; and their sons do not cry Anathema, they admire him, bow to his laws. . . . We all proclaim ourselves disciples of Pasteur.

On the very day after those words were pronounced, Pasteur saw the realization of one of his most ardent wishes, the inauguration of the new Sorbonne. At the sight of the wonderful facilities for work offered by this palace, he remembered Claude Bernard's cellar, his own garret at the Ecole Normale, and felt a movement of patriotic pride.

In October, 1889, though his health remained shaken, he insisted on going to Alais, where a statue was being raised to J. B. Dumas. Many of his colleagues tried to dissuade him from this long and fatiguing journey, but he said: "I am alive, I shall go." At the foot of the statue, he spoke of his master, one of those men who are "the tutelary spirits of a nation."

The sericicultors, desiring to thank him for the five years he had spent in studying the silkworm disease, offered him an artistic souvenir; a silver heather twig laden with gold cocoons.

Pasteur did not fail to remind them that it was at the request of their fellow citizen that he had studied pébrine. He said, "In the expression of your gratitude, by which I am deeply touched, do not forget that the initiative was due to M. Dumas."

Thus his character revealed itself on every occasion. Every morning, with a step rendered heavy by age and ill-health, he went from his rooms to the Hydrophobia Clinic, arriving there long before the patients. He superintended the preparation of the vaccinal marrows; no detail escaped him. When the time came for inoculations, he was al-

ready informed of each patient's name, sometimes of his poor circumstances; he had a kind word for every one, often substantial help for the very poor. The children interested him most; whether severely bitten, or frightened at the inoculation, he dried their tears and consoled them. How many children have thus kept a memory of him! "When I see a child," he used to say, "he inspires me with two feelings: tenderness for what he is now, respect for what he may become hereafter."

Already in May, 1892, Denmark, Sweden, and Norway had formed various Committees of scientists and pupils of Pasteur to celebrate his seventieth birthday. In France, it was in November that the Medical and Surgical Section of the Academy of Sciences constituted a Subscription Committee to offer Pasteur an affectionate homage. Roty, the celebrated engraver, was desired to finish a medal he had already begun, representing Pasteur in profile, a skull cap on his broad forehead, the brow strongly prominent, the whole face full of energy and meditation. His shoulders are covered with the cape he usually wore in the morning in the passages of his Institute. Roty had not time to design a satisfactory reverse side; he surrounded with laurels and roses the following inscription: "To Pasteur, on his seventieth birthday. France and Humanity grateful."

On the morning of December 27, 1892, the great theatre of the Sorbonne was filled. The seats of honor held the French and foreign delegates from Scientific Societies, the members of the Institute, and the Professors of Faculties. In the amphitheatre were the deputations from the Ecoles Normale, Polytechnique, Centrale, of Pharmacy, Vétérinaires, and of Agriculture—deep masses of students. People pointed out to each other Pasteur's pupils, Messrs.

Duclaux, Roux, Chamberland, Metchnikoff, in their places; M. Perdrix, a former Normalien, now an *Agrégé-préparateur;* M. Edouard Calmette, a former student of the Ecole Centrale, who had taken part in the studies on beer; and M. Denys Cochin, who, thirteen years before, had studied alcoholic fermentation in the laboratory of the Rue d'Ulm. The first gallery was full of those who had subscribed towards the presentation about to be made to Pasteur. In the second gallery, boys from *lycées* crowned the immense assembly with a youthful garland.

At half past 10 o'clock, whilst the band of the Republican Guard played a triumphal march, Pasteur entered, leaning on the arm of the President of the Republic. Carnot led him to a little table, whereon the addresses from the various delegates were to be laid. The Presidents of the Senate and of the Chamber, the Ministers and Ambassadors, took their seats on the platform. Behind the President of the Republic stood, in their uniform, the official delegates of the five Academies which form the Institut de France. The Academy of Medicine and the great Scientific Societies were represented by their presidents and life-secretaries.

M. Charles Dupuy, Minister of Public Instruction, rose to speak, and said, after retracing Pasteur's great works—

> Who can now say how much human life owes to you and how much more it will owe to you in the future! The day will come when another Lucretius will sing, in a new poem on Nature, the immortal Master whose genius engendered such benefits.
>
> He will not describe him as a solitary, unfeeling man, like the hero of the Latin poet; but he will show him mingling with the life of his time, with the joys and trials of his country, dividing his life between the stern enjoyment of scientific research and the sweet communion of family intercourse; going from the laboratory to his hearth, finding in his dear ones,

particularly in the helpmeet who has understood him so well and loved him all the better for it, that comforting encouragement of every hour and each moment, without which so many struggles might have exhausted his ardour, arrested his perseverance, and enervated his genius. . . .

May France keep you for many more years, and show you to the world as the worthy object of her love, of her gratitude and pride.

The President of the Academy of Sciences, M. d'Abbadie, was chosen to present to Pasteur the commemorative medal of this great day.

Joseph Bertrand said that the same science, wide, accurate, and solid, had been a foundation to all Pasteur's works, each of them shining "with such a dazzling light, that, in looking at either, one is inclined to think that it eclipses all others."

After a few words from M. Daubrée, senior member of the Mineralogical Section and formerly a colleague of Pasteur's at the Strasburg Faculty, the great Lister, who represented the Royal Societies of London and Edinburgh, brought to Pasteur the homage of medicine and surgery. "You have," said he, "raised the veil which for centuries had covered infectious diseases; you have discovered and demonstrated their microbian nature."

When Pasteur rose to embrace Lister, the sight of those two men gave the impression of a brotherhood of science laboring to diminish the sorrows of humanity.

After a speech from M. Bergeron, Life-Secretary of the Academy of Medicine, and another from M. Sauton, President of the Paris Municipal Council, the various delegates presented the addresses they had brought. Each of the large cities of Europe had its representative. The national delegates were called in their turn. A student from the Alfort Veterinary School brought a medal offered by the

united Veterinary Schools of France. Amongst other offerings, Pasteur was given an album containing the signatures of the inhabitants of Arbois, and another coming from Dôle, in which were reproduced a facsimile of his birth-certificate and a photograph of the house in which he was born. The sight of his father's signature at the end of the certificate moved him more than anything else.

The Paris Faculty of Medicine was represented by its Dean, Professor Brouardel. "More fortunate than Harvey and than Jenner," he said, "you have been able to see the triumph of your doctrines, and what a triumph! . . . "

The last word of homage was pronounced by M. Devise, President of the Students' Association, who said to Pasteur, "You have been very great and very good; you have given a beautiful example to students."

Pasteur's voice, made weaker than usual by his emotion, could not have been heard all over the large theatre; his thanks were read out by his son—

Monsieur le Président de la République, your presence transforms an intimate fête into a great ceremony, and makes of the simple birthday of a savant a special date for French science.

M. le Ministre, Gentlemen—In the midst of all this magnificence, my first thought takes me back to the melancholy memory of so many men of science who have known but trials. In the past, they had to struggle, against the prejudices which hampered their ideas. After those prejudices were vanquished, they encountered obstacles and difficulties of all kinds.

Very few years ago, before the public authorities and the town councils had endowed science with splendid dwellings, a man whom I loved and admired, Claude Bernard, had, for a laboratory, a wretched cellar not far from here, low and damp. Per-

haps it was there that he contracted the disease of which he died. When I heard what you were preparing for me here, the thought of him arose in my mind; I hail his great memory.

Gentlemen, by an ingenious and delicate thought, you seem to make the whole of my life pass before my eyes. One of my Jura compatriots, the Mayor of Dôle, has brought me a photograph of the very humble home where my father and mother lived such a hard life. The presence of the students of the Ecole Normale brings back to me the glamour of my first scientific enthusiasms. The representatives of the Lille Faculty evoke memories of my first studies on crystallography and fermentation, which opened to me a new world. What hopes seized upon me when I realized that there must be laws behind so many obscure phenomena! You, my dear colleagues, have witnessed by what series of deductions it was given to me, a disciple of the experimental method, to reach physiological studies. If I have sometimes disturbed the calm of our Academies by somewhat violent discussions, it was because I was passionately defending truth.

And you, delegates from foreign nations, who have come from so far to give to France a proof of sympathy, you bring me the deepest joy that can be felt by a man whose invincible belief is that Science and Peace will triumph over Ignorance and War, that nations will unite, not to destroy, but to build, and that the future will belong to those who will have done most for suffering humanity. I appeal to you, my dear Lister, and to you all, illustrious representatives of medicine and surgery.

Young men, have confidence in those powerful and safe methods, of which we do not yet know all the secrets. And, whatever your career may be, do not let yourselves become tainted by a deprecating and barren scepticism, do not let yourselves be discouraged by the sadness of certain hours which pass over nations. Live in the serene peace of laboratories and libraries. Say to yourselves first: "What have I done for my instruction?" and, as you gradually advance, "What have I done for my coun-

try?" until the time comes when you may have the immense happiness of thinking that you have contributed in some way to the progress and to the good of humanity. But, whether our efforts are or not favored by life, let us be able to say, when we come near the great goal, "I have done what I could."

Gentlemen, I would express to you my deep emotion and hearty gratitude. In the same way as Roty, the great artist, has, on the back of this medal, hidden under roses the heavy number of years which weigh on my life, you have, my dear colleagues, given to my old age the most delightful sight of all this living and loving youth.

The shouts "Vive Pasteur!" resounded throughout the building. The President of the Republic rose, went towards Pasteur to congratulate him, and embraced him with effusion.

Hearts went out to Pasteur even from distant countries. The Canadian Government, acting on the suggestion of the deputies of the province of Quebec, gave the name of Pasteur to a district on the borders of the state of Maine.

A few weeks after the fête, the Governor-General of Algeria, M. Cambon, wrote to Pasteur as follows—

Sir—Desirous of showing to you the special gratitude which Algeria bears you for the immense services you have rendered to science and to humanity by your great and fruitful discoveries, I have decided that your name should be given to the village of Sériana, situated in the *arrondissement* of Batna department of Constantine. I am happy that I have been able to render this slight homage to your illustrious person.

"I feel a deep emotion," replied Pasteur, "in thinking that, thanks to you, my name will remain attached to that corner of the world. When a child of this village asks what was the origin of this denomination, I should like the schoolmaster to tell him simply that it is the name of a

Frenchman who loved France very much, and who, by serving her, contributed to the good of humanity. My heart is thrilled at the thought that my name might one day awaken the first feelings of patriotism in a child's soul. I shall owe to you this great joy in my old age; I thank you more than I can say." The origin of Sériana is very ancient. M. Stéphane Gsell relates that this village was occupied long before the coming of the Romans, by a tribe which became Christian, as is seen by ruins of chapels and basilicas. It is situated on the slope of a mountain covered with oaks and cedars, and giving rise to springs of fresh water. A bust of Pasteur was soon after erected in this village, at the request of the inhabitants.

Enthusiasm for Pasteur was spreading everywhere. Women understood that science was entering their domain, since it served charity. They gave magnificent gifts; clauses in wills bore these words: "To Pasteur, to help in his humanitarian task." In November, 1893, Pasteur saw an unknown lady enter his study in the Rue Dutot, and heard her speak thus: "There must be some students who love science and who, having to earn their living, cannot give themselves up to disinterested work. I should like to place at your disposal four scholarships, for four young men chosen by you. Each scholarship would be of 3,000 fr.; 2,400 for the men themselves, and 600 fr. for the expenses they would incur in your laboratories. Their lives would be rendered easier. You could find amongst them, either an immediate collaborator for your Institute or a missionary whom you might send far away; and if a medical career tempted them, they would be enabled by their momentary independence to prepare themselves all the better for their profession. I only ask one thing, which is that my name should not be mentioned."

Pasteur was infinitely touched by the scheme of this mysterious lady. The scholarship foundation was for one year only, but other years were about to follow and to resemble this one.

On November 1 [1894] in the midst of all this laborious activity and daily progress, Pasteur was about to pay his daily visit to his grandchildren, when he was seized by a violent attack of uræmia. He was laid on his bed, and remained nearly unconscious for four hours; the sweat of agony bathed his forehead and his whole body, and his eyes remained closed. The evening brought with it a ray of hope; he was able to speak, and asked not to be left alone. Immediate danger seemed avoided, but great anxiety continued to be felt.

It was easy to organize a series of devoted nurses; all Pasteur's disciples were eager to watch by his bedside. Every evening, two persons took their seats in his room: one a member of the family, and one a "Pastorian." About one a.m. they were replaced by another Pastorian and another member of the family. From November 1 to December 25, the laboratory workers continued this watching, regulated by Dr. Roux as follows:—

Sunday night, Roux and Chantemesse; Monday, Queyrat and Marmier; Tuesday, Borrel and Martin; Wednesday, Mesnil and Pottevin; Thursday, Marchoux and Viala; Friday, Calmette and Veillon; Saturday, Renon and Morax. A few alterations were made in this order; Dr. Marie claimed the privilege. M. Metchnikoff, full of anxiety, came and went continually from the laboratory to the master's room. After the day's work, each faithful watcher came in, bringing books or notes, to go on with the work begun, if the patient should be able to sleep. In the middle of the night, Mme. Pasteur would come in and send away with a sweet authority one of the two volunteer

nurses. Pasteur's loving and faithful wife was straining every faculty of her valiant and tender soul to conjure the vision of death which seemed so near. In spite of all her courage, there were hours of weakness, at early dawn, when life was beginning to revive in the quiet neighborhood, when she could not keep her tears from flowing silently. Would they succeed in saving him whose life was so precious, so useful to others? In the morning, Pasteur's two grandchildren came into the bedroom. The little girl of fourteen, fully realizing the prevailing anxiety, and rendered serious by the sorrow she struggled to hide, talked quietly with him. The little boy, only eight years old, climbed on to his grandfather's bed, kissing him affectionately and gazing on the loved face which always found enough strength to smile at him.

Dr. Chantemesse attended Pasteur with an incomparable devotion. Dr. Gille, who had often been sent for by Pasteur when staying at Villeneuve l'Etang, came to Paris from Garches to see him. Professor Guyon showed his colleague the most affectionate solicitude. Professor Dieulafoy was brought in one morning by M. Metchnikoff; Professor Grancher, who was ill and away from Paris, hurried back to his master's side.

How often did they hang over him, anxiously following the respiratory rhythm due to the uræmic intoxication! movements slow at first, then rapid, accelerated, gasping, slackening again, and arrested in a long pause of several seconds, during which all seemed suspended.

At the end of December, a marked improvement took place. On January 1, after seeing all his collaborators, down to the youngest laboratory attendant, Pasteur received the visit of one of his colleagues of the Académie Française. It was Alexandre Dumas, carrying a bunch of roses, and accompanied by one of his daughters. "I want

to begin the year well," he said: "I am bringing you my good wishes." Pasteur and Alexandre Dumas, meeting at the Academy every Thursday for twelve years, felt much attraction towards each other. Pasteur, charmed from the first by this dazzling and witty intellect, had been surprised and touched by the delicate attentions of a heart which only opened to a chosen few. Dumas, who had observed many men, loved and admired Pasteur, a modest and kindly genius; for this dramatic author hid a man thirsting for moral action, his realism was lined with mysticism, and he placed the desire to be useful above the hunger for fame. His blue eyes, usually keen and cold, easily detecting secret thoughts and looking on them with irony, were full of an expression of affectionate veneration when they rested on "our dear and great Pasteur," as he called him. Alexandre Dumas' visit gave Pasteur very great pleasure; he compared it to a ray of sunshine.

As he could not go out, those who did not come to see him thought him worse than he really was. It was therefore with great surprise that people heard that he would be pleased to receive the old Normaliens, who were about to celebrate the centenary of their school, and who, after putting up a memorial plate on the small laboratory of the Rue d'Ulm, desired to visit the Pasteur Institute. They filed one after another into the drawing-room on the first floor. Pasteur, seated by the fire, seemed to revive the old times when he used to welcome young men into his home circle on Sunday evenings. He had an affectionate word or a smile for each of those who now passed before him, bowing low. Every one was struck with the keen expression of his eyes; never had the strength of his intellect seemed more independent of the weakness of his body. Many believed in a speedy recovery and rejoiced,

"Your health," said some one, "is not only national but universal property."

On that day, Dr. Roux had arranged on tables, in the large laboratory, the little flasks which Pasteur had used in his experiments on so-called spontaneous generation, which had been religiously preserved; also rows of little tubes used for studies on wines; various preparations in various culture media; microbes and bacilli, so numerous that it was difficult to know which to see first. The bacteria of diphtheria and bubonic plague completed this museum.

Pasteur was carried into the laboratory about twelve o'clock, and Dr. Roux showed his master the plague bacillus through a microscope. Pasteur, looking at these things, souvenirs of his own work and results of his pupils' researches, thought of those disciples who were continuing his task in various parts of the world. In France, he had just sent Dr. Calmette to Lille, where he soon afterwards created a new and admirable Pasteur Institute. Dr. Yersin was continuing his investigations in China. A Normalien, M. Le Dantec, who had entered the Ecole at sixteen at the head of the list, and who had afterwards become a curator at the laboratory, was in Brazil, studying yellow fever, of which he very nearly died. Dr. Adrien Loir, after a protracted mission in Australia, was head of a Pasteur Institute at Tunis. Dr. Nicolle was setting up a laboratory of bacteriology at Constantinople. "There is still a great deal to do!" sighed Pasteur as he affectionately pressed Dr. Roux' hand.

He was more than ever full of a desire to allay human suffering, of a humanitarian sentiment which made of him a citizen of the world. But his love for France was in no wise diminished, and the permanence of his patriotic feelings was, soon after this, revealed by an incident. The

Berlin Academy of Sciences was preparing a list of illustrious contemporary scientists to be submitted to the Kaiser with a view to conferring on them the badge of the Order of Merit. As Pasteur's protest and return of his diploma to the Bonn University had not been forgotten, the Berlin Academy, before placing his name on the list, desired to know whether he would accept this distinction at the hands of the German Emperor. Pasteur, while acknowledging with courteous thanks the honor done to him as a scientist, declared that he could not accept it.

For him, as for Victor Hugo, the question of Alsace-Lorraine was a question of humanity; the right of peoples to dispose of themselves was in question. And by a bitter irony of Fate, France, which had proclaimed this principle all over Europe, saw Alsace torn away from her. And by whom? by the very nation whom she had looked upon as the most idealistic, with whom she had desired an alliance in a noble hope of pacific civilization, a hope shared by Humboldt, the great German scientist.

It was obvious to those who came near Pasteur that, in spite of the regret caused in him by the decrease of his physical strength, his moral energy remained unimpaired. He never complained of the state of his health, and usually avoided speaking of himself. A little tent had been put up for him in the new garden of the Pasteur Institute, under the young chestnuts, the flowers of which were now beginning to fall, and he often spent his afternoons there. One or other of those who had watched over him through the long winter nights frequently came to talk with him, and he would inquire, with all his old interest, into every detail of the work going on.

His old friend Chappuis, now Honorary Rector of the Academy of Dijon, often came to sit with him under this

tent. Their friendship remained unchanged though it had lasted more than fifty years. Their conversation now took a yet more exalted turn than in the days of their youth and middle age. The dignity of Chappuis' life was almost austere, though tempered by a smiling philosophy.

Pasteur, less preoccupied than Chappuis by philosophical discussions, soared without an effort into the domain of spiritual things. Absolute faith in God and in Eternity, and a conviction that the power for good given to us in this world will be continued beyond it, were feelings which pervaded his whole life; the virtues of the Gospel had ever been present to him. Full of respect for the form of religion which had been that of his forefathers, he came to it simply and naturally for spiritual help in these last weeks of his life.

On June 13, he came, for the last time, down the steps of the Pasteur Institute, and entered the carriage which was to take him to Villeneuve l'Etang. Every one spoke to him of this stay as if it were sure to bring him back to health. Did he believe it? Did he try, in his tenderness for those around him, to share their hopes? His face almost bore the same expression as when he used to go to Villeneuve l'Etang to continue his studies. When the carriage passed through Saint Cloud, some of the inhabitants, who had seen him pass in former years, saluted him with a mixture of emotion and respectful interest.

At Villeneuve l'Etang, the old stables of the Cent Gardes had reverted to their former purpose and were used for the preparation of the diphtheria antitoxin. There were about one hundred horses there; old chargers, sold by the military authorities as unfit for further work; racehorses thus ending their days; a few, presents from their owners, such as Marshal Canrobert's old horse.

Pasteur spent those summer weeks in his room or under

the trees on the lawns of the Park. A few horses had been put out to grass, the stables being quite full, and occasionally came near, looking over their hurdles towards him. Pasteur felt a deep thankfulness in watching the busy comings and goings of Dr. Roux and his curator, M. Martin, and of the veterinary surgeon, M. Prévôt, who was entrusted with the bleeding operations and the distribution of the flasks of serum. He thought of all that would survive him and felt that his weakened hand might now drop the torch which had set so many others alight. And, more than resigned, he sat peacefully under a beautiful group of pines and purple beeches, listening to the readings of Mme. Pasteur and of his daughter. They smiled on him with that valiant smile which women know how to keep through deepest anguish.

Biographies interested him as of yore. There was at that time a renewal of interest in memories of the First Empire; old letters, memoirs, war anecdotes were being published every day. Pasteur never tired of those great souvenirs. Many of those stories brought him back to the emotions of his youth, but he no longer looked with the same eyes on the glory of conquerors. The true guides of humanity now seemed to him to be those who gave devoted service, not those who ruled by might. After enjoying pages full of the thrill of battlefields, Pasteur admired the life of a great and good man, St. Vincent de Paul. He loved this son of poor peasants, proud to own his humble birth before a vainglorious society; this tutor of a future cardinal, who desired to become the chaplain of some unhappy convicts; this priest, who founded the work of the *Enfants Trouvés*, and who established lay and religious alliance over the vast domain of charity.

Pasteur himself exerted a great and charitable influence. The unknown lady who had put at his disposal four

scholarships for young men without means came to him in August and offered him the funds for a Pasteur Hospital, the natural outcome, she said, of the Pastorian discoveries.

Pasteur's strength diminished day by day, he now could hardly walk. When he was seated in the Park, his grandchildren around him suggested young rose trees climbing around the trunk of a dying oak. The paralysis was increasing, and speech was becoming more and more difficult. The eyes alone remained bright and clear; Pasteur was witnessing the ruin of what in him was perishable.

How willingly they would have given a moment of their lives to prolong his, those thousands of human beings whose existence had been saved by his methods: sick children, women in lying-in hospitals, patients operated upon in surgical wards, victims of rabid dogs saved from hydrophobia, and so many others protected against the infinitesimally small! But, whilst visions of those living beings passed through the minds of his family, it seemed as if Pasteur already saw those dead ones who, like him, had preserved absolute faith in the Future Life.

The last week in September he was no longer strong enough to leave his bed, his weakness was extreme. On September 27, as he was offered a cup of milk: "I cannot," he murmured; his eyes looked around him with an unspeakable expression of resignation, love and farewell. His head fell back on the pillows, and he slept; but, after this delusive rest, suddenly came the gaspings of agony. For twenty-four hours he remained motionless, his eyes closed, his body almost entirely paralyzed; one of his hands rested in that of Mme. Pasteur, the other held a crucifix.

Thus, surrounded by his family and disciples, in this room of almost monastic simplicity, on Saturday, September 28, 1895, at 4.40 in the afternoon, very peacefully he passed away.

A CONFESSION[1]

LEO TOLSTOI

Count Leo Tolstoi, born near Toula, Russia, in 1828, was of noble family. He went to the University of Kazan in 1843; there he led an idle and dissipated life. Early in 1847 he returned to his estates, and, after a period of hunting, gambling, and carousing went with his brother to the Caucasus (1851). He fought in the Crimean war (1854) taking part in the siege of Sebastopol, the scenes of which are depicted in his great novel *War and Peace*. He traveled in Germany, Italy, France, and England in 1857–1861, and on his return plunged into educational and social schemes for aiding the peasantry. His great literary works, *The Cossacks*, *Anna Karénina*, and *War and Peace* now began to appear. In 1869 he took up the study of philosophy, and devoted himself to the speculations revealed in his *Confessions*. From this time on he developed a religion, based upon the literal precepts of Christ, endeavored to renounce so far as possible all personal property, and to lead a life of peasant simplicity. He became the champion, against the government, of every form of social and religious oppression, and was excommunicated by the Orthodox Church in 1901. He died of pneumonia on a flight from his home in 1910.

I

I WAS baptized and brought up in the Orthodox Christian faith. I was taught it in childhood and throughout my boyhood and youth. But when I left the second

[1]Translation by Alymer Maude.

course of the university, at the age of eighteen, I no longer believed any of the things I had been taught.

Judging by certain memories, I never seriously believed, but merely relied on what I was taught and on what was professed by the grown-up people around me; and that reliance was very unstable.

I remember that before I was eleven, a boy, Vladimir Milyutin (long since dead), a grammar school pupil, visited us one Sunday and announced as the latest novelty a discovery made at his school. The discovery was that there is no God, and that all we are taught about Him is a mere invention (this was in 1838). I remember how interested my elder brothers were in this news. They called me to their council, and we all, I remember, became very animated, and accepted the news as something very interesting and quite possible.

I remember also that when my elder brother, Dmitry, who was then at the university, suddenly, in the passionate way natural to him, devoted himself to religion and began to attend all the Church services, to fast and to lead a pure and moral life, we all—even our elders—unceasingly held him up to ridicule and called him, for some unknown reason, "Noah." I remember that Musin-Pushkin, the then curator of Kazan University, when inviting us to a dance at his house, ironically persuaded my brother (who was declining the invitation) by the argument that even David danced before the Ark. I sympathized with these jokes made by my elders, and drew from them the conclusion that though it is necessary to learn the catechism and go to church, one must not take such things too seriously. I remember also that I read Voltaire when I was very young, and that his raillery, far from shocking me, amused me very much.

My lapse from faith occurred as is usual among people

on our level of education. In most cases, I think, it happens thus: a man lives like everybody else, on the basis of principles not merely having nothing in common with religious doctrine, but generally opposed to it; religious doctrine does not play a part in life, in intercourse with others it is never encountered, and in a man's own life he never has to reckon with it. Religious doctrine is professed far away from life and independently of it. If it is encountered, it is only as an external phenomenon disconnected from life.

. . . . . .

The religious doctrine taught me from childhood disappeared in me as in others, but with this difference, that as from the age of fifteen I began to read philosophical works, my rejection of the doctrine became a conscious one at a very early age. From the time I was sixteen I ceased to say my prayers and ceased to go to church or to fast, of my own volition. I did not believe what had been taught me in childhood, but I believed in something. What it was I believed in I could not at all have said. I believed in a God, or rather I did not deny God; but I could not have said what sort of God. Neither did I deny Christ and his teaching, but what his teaching consisted in I again could not have said.

. . . . . .

II

Some day I will narrate the touching and instructive history of my life during those ten years of my youth. I think very many people have had the same experience. With all my soul I wished to be good; but I was young, passionate, and alone, completely alone when I sought

goodness. Every time I tried to express my most sincere desire, which was to be morally good, I met with contempt and ridicule; but as soon as I yielded to nasty passions I was praised and encouraged.

Ambition, love of power, covetousness, lasciviousness, pride, anger and revenge—were all respected.

Yielding to those passions, I became like the grown-up folk, and I felt that they approved of me. The kind aunt with whom I lived, herself the purest of beings, always told me that there was nothing she so desired for me as that I should have relations with a married woman: "*Rien ne forme un jeune homme, comme une liaison avec une femme comme il faut.*" Another happiness she desired for me was that I should become an aide-de-camp, and if possible aide-de-camp to the Emperor. But the greatest happiness of all would be that I should marry a very rich girl and so become possessed of as many serfs as possible.

I cannot think of those years without horror, loathing, and heartache. I killed men in war, and challenged men to duels in order to kill them; I lost at cards, consumed the labor of the peasants, sentenced them to punishments, lived loosely and deceived people. Lying, robbery, adultery of all kinds, drunkenness, violence, murder—there was no crime I did not commit, and for all that people praised my conduct, and my contemporaries considered and consider me to be a comparatively moral man.

So I lived for ten years.

During that time I began to write from vanity, covetousness, and pride. In my writings I did the same as in my life. To get fame and money, for the sake of which I wrote, it was necessary to hide the good and to display the evil. And I did so. How often in my writings I contrived to hide under the guise of indifference, or even of banter, those strivings of mine towards goodness, which

gave meaning to my life! And I succeeded in this, and was praised.

At twenty-six years of age I returned to Petersburg after the war, and met the writers. They received me as one of themselves and flattered me. And before I had time to look round I had adopted the views on life of the set of authors I had come among, and these views completely obliterated all my former strivings to improve. Those views furnished a theory which justified the dissoluteness of my life.

The view of life of these people, my comrades in authorship, consisted in this: that life in general goes on developing, and in this development we—men of thought—have the chief part; and among men of thought it is we—artists and poets—who have the greatest influence. Our vocation is to teach mankind. And lest the simple question should suggest itself: What do I know, and what can I teach? it was explained in this theory that this need not be known, and that the artist and poet teach unconsciously. I was considered an admirable artist and poet, and therefore it was very natural for me to adopt this theory. I, artist and poet, wrote and taught, without myself knowing what. For this I was paid money; I had excellent food, lodging, women, and society; and I had fame, which showed that what I taught was very good.

This faith in the meaning of poetry and in the development of life was a religion, and I was one of its priests. To be its priest was very pleasant and profitable. And I lived a considerable time in this faith without doubting its validity. But in the second, and especially in the third year of this life, I began to doubt the infallibility of this religion and to examine it. My first cause of doubt was that I began to notice that the priests of this religion were not all in accord among themselves. Some said: We are

the best and most useful teachers; we teach what is needed, but the others teach wrongly. Others said: No! we are the real teachers, and you teach wrongly. And they disputed, quarreled, abused, cheated, and tricked one another. There were also many among us who did not care who was right and who was wrong, but were simply bent on attaining their covetous aims by means of this activity of ours. All this obliged me to doubt the validity of our creed.

Moreover, having begun to doubt the truth of the authors' creed itself, I also began to observe its priests more attentively, and I became convinced that almost all the priests of that religion, the writers, were immoral, and for the most part men of bad, worthless character, much inferior to those whom I had met in my former dissipated and military life; but they were self-confident and self-satisfied as only those can be who are quite holy or who do not know what holiness is. These people revolted me, I became revolting to myself, and I realized that that faith was a fraud.

But strange to say, though I understood this fraud and renounced it, yet I did not renounce the rank these people gave me: the rank of artist, poet, and teacher. I naïvely imagined that I was a poet and artist and could teach everybody without myself knowing what I was teaching and I acted accordingly.

From my intimacy with these men I acquired a new vice: abnormally developed pride, and an insane assurance that it was my vocation to teach men, without knowing what.

To remember that time, and my own state of mind and that of those men (though there are thousands like them today), is sad and terrible and ludicrous, and arouses exactly the feeling one experiences in a lunatic asylum.

We were all then convinced that it was necessary for us to speak, write, and print as quickly as possible and as much as possible, and that it was all wanted for the good of humanity. And thousands of us, contradicting and abusing one another, all printed and wrote—teaching others. And without remarking that we knew nothing, and that to the simplest of life's question: What is good and what is evil? we did not know how to reply, we all, not listening to one another, talked at the same time, sometimes backing and praising one another in order to be backed and praised in turn, sometimes getting angry with one another—just as in a lunatic asylum.

Thousands of workmen labored to the extreme limit of their strength day and night, setting the type and printing millions of words which the post carried all over Russia, and we still went on teaching and could in no way find time to teach enough, and were always angry that sufficient attention was not paid us.

It was terribly strange, but is now quite comprehensible. Our real innermost concern was to get as much money and praise as possible. To gain that end we could do nothing except write books and papers. So we did that. But in order to do such useless work and to feel assured that we were very important people, we required a theory justifying our activity. And so among us this theory was devised: "All that exists is reasonable. All that exists develops. And it all develops by means of Culture. And Culture is measured by the circulation of books and newspapers. And we are paid money and are respected because we write books and newspapers, and therefore we are the most useful and the best of men." This theory would have been all very well if we had been unanimous, but as every thought expressed by one of us was always met by a diametrically opposite thought expressed by

another, we ought to have been driven to reflection. But we ignored this; people paid us money, and those on our side praised us; so each of us considered himself justified.

It is now clear to me that this was just as in a lunatic asylum; but then I only dimly suspected this, and like all lunatics, simply called all men lunatics except myself.

III

So I lived abandoning myself to this insanity for another six years, till my marriage. During that time I went abroad. Life in Europe and my acquaintance with leading and learned Europeans confirmed me yet more in the faith in which I believed, of striving after perfection, for I found the same faith among them. That faith took with me the common form it assumes with the majority of educated people of our day. It was expressed by the word "progress." It then appeared to me that this word meant something. I did not as yet understand that, being tormented (like every live man) by the question how it is best for me to live, in my answer, "Live in conformity with progress," I was replying as a man in a boat would do if when carried along by wind and waves he replied to what for him was the chief and only question, "whither to steer," by saying, "We are being carried somewhere."

I did not then notice this. Only occasionally—not by reason but by instinct—I revolted against this superstition, so common in our day, by which people hide from themselves their lack of understanding of life. . . . So, for instance, during my stay in Paris, the sight of an execution revealed to me the instability of my superstitious belief in progress. When I saw the head part from the body, and how they thumped separately into the box, I understood, not with my mind but with my whole being,

that no theory of the reasonableness of our present progress could justify this deed; and that though everybody from the creation of the world, on whatever theory, had held it to be necessary, I knew it to be unnecessary and bad; and therefore the arbiter of what is good and evil is not what people say and do, nor is it progress, but it is my heart and I. Another instance of a realization that the superstitious belief in progress is insufficient as a guide to life, was my brother's death. Wise, good, serious, he fell ill while still a young man, suffered for more than a year, and died painfully, not understanding why he had lived, and still less why he had to die. No theories could give me, or him, any reply to these questions during his slow and painful dying. But these were only rare instances of doubt, and I actually continued to live professing a faith only in progress. "All evolves and I evolve with it: and why it is that I evolve with all things will be known some day." So I ought to have formulated my faith at that time.

On returning from abroad I settled in the country, and chanced to occupy myself with peasant schools. This work was particularly to my taste, because in it I had not to face the falsity which had become obvious to me and stared me in the face when I tried to teach people by literary means. Here, also, I acted in the name of Progress, but I already regarded Progress itself critically. I said to myself: "In some of its developments Progress has proceeded wrongly; and with primitive peasant children one must deal in a spirit of perfect freedom, letting them choose what path of progress they please." In reality I was ever revolving round one and the same insoluble problem, which was: How to teach without knowing what to teach. In the higher spheres of literary activity I had realized that one could not teach without

knowing what; for I saw that people all taught differently, and by quarreling among themselves only succeeded in hiding their ignorance from one another. But here, with peasant children, I thought to evade this difficulty by letting them learn what they liked. It amuses me now, when I remember how I shuffled in trying to satisfy my desire to teach, while in the depth of my soul I knew very well that I could not teach anything needful for I did not know what was needful. After spending a year at school work, I went abroad a second time, to discover how to teach others while myself knowing nothing.

And it seemed to me that I had learnt this abroad, and in the year of the peasants' emancipation (1861) I returned to Russia armed with all this wisdom; and having become an Arbiter,[1] I began to teach, both the uneducated peasants in schools and the educated classes through a magazine I published. Things appeared to be going well, but I felt I was not quite sound mentally, and that matters could not long continue in that way. And I should perhaps then have come to the state of despair I reached fifteen years later, had there not been one side of life still unexplored by me, which promised me happiness: that was marriage.

For a year I busied myself with arbitration work, the schools, and the magazine; and I became so worn out—as a result especially of my mental confusion—and so hard was my struggle as Arbiter, so obscure the results of my activity in the schools, so repulsive my shuffling in the magazine (which always amounted to one and the same thing: a desire to teach everybody, and to hide the fact that I did not know what to teach), that I fell ill, mentally rather than physically, threw up everything, and went away to the Bashkirs in the steppes, to breathe fresh air, drink kumys, and live a merely animal life.

[1]To keep peace between peasants and owners.

Returning from there I married. The new conditions of happy family life completely diverted me from all search for the general meaning of life. My whole life was centered at that time in my family, wife and children, and therefore in care to increase our means of livelihood. My striving after self-perfection, for which I had already substituted a striving for perfection in general, i.e. Progress, was now again replaced by the effort simply to secure the best possible conditions for myself and my family.

So another fifteen years passed.

In spite of the fact that I now regarded authorship as of no importance, I yet, during those fifteen years, continued to write. I had already tasted the temptation of authorship: the temptation of immense monetary rewards and applause for my insignificant work; and I devoted myself to it as a means of improving my material position, and of stifling in my soul all questions as to the meaning of my own life, or of life in general.

I wrote, teaching what was for me the only truth, that one should live so as to have the best for oneself and one's family.

So I lived; but five years ago something very strange began to happen to me. At first I experienced moments of perplexity and arrest of life, as though I did not know how to live or what to do; and I felt lost and became dejected. But this passed, and I went on living as before. Then these moments of perplexity began to recur oftener and oftener, and always in the same form. They were always expressed by the questions: What's it for? What does it lead to? . . .

I felt that what I had been standing on had collapsed, and that I had nothing left under my feet. What I had lived on no longer existed; and I had nothing left to live on.

IV

My life came to a standstill. I could breathe, eat, drink, and sleep, and I could not help doing these things; but there was no life, for there were no wishes the fulfilment of which I could consider reasonable. If I desired anything, I knew in advance that whether I satisfied my desire or not, nothing would come of it. Had a fairy come and offered to fulfil my desires I should not have known what to ask. If in moments of intoxication I felt something which, though not a wish, was a habit left by former wishes, in sober moments I knew this to be a delusion, and that there was really nothing to wish for. I could not even wish to know the truth, for I guessed of what it consisted. The truth was that life is meaningless. I had, as it were, lived, lived, and walked, walked, till I had come to a precipice and saw clearly that there was nothing ahead of me but destruction. It was impossible to stop, impossible to go back, and impossible to close my eyes or avoid seeing that there was nothing ahead but suffering and real death—complete annihilation.

It had come to this, that I, a healthy, fortunate man, felt I could no longer live: some irresistible power impelled me to rid myself one way or other of life. I cannot say I *wished* to kill myself. The power which drew me away from life was stronger, fuller, and more widespread than any mere wish. It was a force similar to the former striving to live, only in a contrary direction. All my strength drew me away from life. The thought of self-destruction now came to me as naturally as thoughts of how to improve my life had come formerly. And it was so seductive that I had to be wily with myself lest I should carry it out too hastily. I did not wish to hurry, only because I wanted to use all efforts to disentangle the matter. "If

I cannot unravel matters, there will always be time." And it was then that I, a man favored by fortune, hid a cord from myself, lest I should hang myself from the cross-piece of the partition in my room, where I undressed alone every evening; and I ceased to go out shooting with a gun, lest I should be tempted by so easy a way of ending my life. I did not myself know what I wanted: I feared life, desired to escape from it; yet still hoped something of it.

And all this befell me at a time when all around me I had what is considered complete good fortune. I was not yet fifty; I had a good wife who loved me and whom I loved, good children, and a large estate which without much effort on my part improved and increased. I was respected by my relations and acquaintances more than at any previous time. I was praised by others, and without much self-deception could consider that my name was famous. And far from being insane or mentally diseased, I enjoyed on the contrary a strength of mind and body such as I have seldom met with among men of my kind; physically, I could keep up with the peasants at mowing, and mentally I could work for eight and ten hours at a stretch without experiencing any ill results from such exertion. And in this situation I came to this—that I could not live, and, fearing death, had to employ cunning with myself to avoid taking my own life. . . .

Nor was that all. Had I simply understood that life had no meaning I could have borne it quietly, knowing that that was my lot. But I could not satisfy myself with that. Had I been like a man living in a wood from which he knows there is no exit, I could have lived; but I was like one lost in a wood who, horrified at having lost his way, rushes about, wishing to find the road. He knows that each step he takes confuses him more and more; but still he cannot help rushing about.

It was indeed terrible. And to rid myself of the terror I wished to kill myself. I experienced terror at what awaited me—knew that that terror was even worse than the position I was in; but still I could not patiently await the end. However convincing the argument might be that, in any case, some vessel in my heart would give way, or something would burst and all would be over, I could not patiently await that end. The horror of darkness was too great, and I wished to free myself from it as quickly as possible by noose or bullet. That was the feeling which drew me most strongly towards suicide.

V

"But perhaps I have overlooked something, or misunderstood something?" said I to myself several times. "It cannot be that this condition of despair is natural to man!" And I sought for an explanation of these problems in all the branches of knowledge acquired by men. I sought painfully and long, not from idle curiosity or listlessly, but painfully and persistently day and night—sought as a perishing man seeks for safety—and I found nothing.

I sought in all the sciences, but, far from finding what I wanted, became convinced that all who like myself had sought in knowledge for the meaning of life had equally found nothing. And not only had found nothing, but had plainly acknowledged that the very thing which made me despair—namely the senselessness of life—is the one indubitable thing man can know.

I sought everywhere; and thanks to a life spent in learning, and thanks also to my relations with the scholarly world, I had access to scientists and scholars in all branches of knowledge, and they readily showed me all their knowledge not only in books, but also in conversation, so that

I had at my disposal all that science has to say on this question of life.

I was long unable to believe that it gives no other reply to life's questions than that which it actually does give. It long seemed to me, when I saw the important and serious air with which science announces its conclusions, which have nothing in common with the real questions of human life, that there was something I had not understood. I long was timid before science, and it seemed to me that the lack of conformity between the answers and my questions arose not by the fault of science, but from my ignorance, but the matter was for me not a game or an amusement, but one of life and death, and I was involuntarily brought to the conviction that my questions were the only legitimate ones, forming the basis of all knowledge, and that not I with my questions was to blame, but science if it pretends to reply to those questions.

My question—that which at the age of fifty brought me to the verge of suicide—was the simplest of questions, lying in the soul of every man from the foolish child to the wisest elder: it was a question without answering which one cannot live, as I had found by experience. It was: "What will come of what I am doing today or shall do tomorrow—What will come of my whole life?"

Differently expressed, the question is: "Why should I live, why wish for anything, or do anything?" It can also be expressed thus: "Is there any meaning in my life that the inevitable death awaiting me does not destroy?"

To this one question, variously expressed, I sought an answer in science. And I found that in relation to that question all human knowledge is divided as it were into two opposite hemispheres, at the ends of which are two poles: the one a negative, and the other a positive; but

that neither at the one nor the other pole is the answer to life's questions.

The one series of sciences seems not to recognize the question, but clearly and exactly replies to its own independent questions: that is the series of experimental sciences, and at the extreme end of them stands mathematics. The other series of sciences recognizes the question, but does not answer it; that is the series of abstract sciences, and at the extreme end of them stands metaphysics.

From early youth I had been interested in the abstract sciences, but later the mathematical and natural sciences attracted me, and until I put my question definitely to myself, until that question had itself grown up within me urgently demanding a decision, I contented myself with those counterfeit answers which science gives.

Now in the experimental sphere I said to myself: "Everything develops and differentiates itself, moving towards complexity and perfection, and there are laws directing this movement. You are a part of the whole. Having learnt as far as possible the whole, and having learnt the law of evolution, you will understand also your place in the whole, and will know yourself." Ashamed as I am to confess it, there was a time when I seemed satisfied with that. It was just the time when I was myself becoming more complex and was developing. My muscles were growing and strengthening, my memory was being enriched, my capacity to think and understand was increasing, I was growing and developing; and feeling this growth in myself it was natural for me to think that such was the universal law in which I should find the solution of the question of my life. But a time came when the growth within me ceased. I felt that I was not developing, but fading, my muscles were weakening, my teeth

falling out, and I saw that the law not only did not explain anything to me, but that there never had been or could be such a law, and that I had taken for a law what I had found in myself at a certain period of my life. I regarded the definition of that law more strictly; and it became clear to me that there could be no law of endless development; it became clear that to say, "in infinite space and time everything develops, becomes more perfect and more complex, is differentiated," is to say nothing at all. Those are all words with no meaning, for in the infinite there is neither complex nor simple, no forward or backward, no better or worse.

Above all, my personal question, "What am I with my desires?" remained quite unanswered. And I understood that those sciences are very interesting, very attractive, but that they are exact and clear in inverse proportion to their applicability to the question of life: the less their applicability to the question of life, the more exact and clear they are, while the more they try to reply to the question of life, the more obscure and unattractive they become. If one turns to the division of sciences which attempt to reply to the questions of life—to physiology, psychology, biology, sociology—one encounters an appalling poverty of thought, the greatest obscurity, a quite unjustifiable pretension to solve irrelevant questions, and a continual contradiction of each authority by others and even by himself. If one turns to the branches of science which are not concerned with the solution of the questions of life, but which reply to their own special scientific questions, one is enraptured by the power of man's mind, but one knows in advance that they give no reply to life's questions. Those sciences simply ignore life's questions. They say: "To the question of what you are and why you live we have no reply, and are not occupied therewith;

but if you want to know the laws of light, of chemical combinations, the laws of development of organisms, if you want to know the laws of bodies and their form, and the relation of numbers and quantities, if you want to know the laws of your mind, to all that we have clear, exact, and unquestionable replies."

In general the relation of the experimental sciences to life's question may be expressed thus: Question: "Why do I live?" Answer: "In infinite space, in infinite time, infinitely small particles change their forms in infinite complexity, and when you have understood the laws of those mutations of form, you will understand why you live on the earth."

Then in the sphere of abstract science I said to myself: "All humanity lives and develops on the basis of spiritual principles and ideals, which guide it. Those ideas are expressed in religions, in sciences, in arts, in forms of government. Those ideals become more and more elevated, and humanity advances to its highest welfare. I am part of humanity, and therefore my vocation is to forward the recognition and the realization of the ideals of humanity." And at the time of my weak-mindedness I was satisfied with that; but as soon as the question of life presented itself clearly to me, those theories immediately crumbled away. Not to speak of the unscrupulous obscurity with which those sciences announce conclusions formed on the study of a small part of mankind, as general conclusions; not to speak of the mutual contradictions of different adherents of this view, as to what are the ideals of humanity; the strangeness, not to say stupidity, of the theory consists in the fact that in order to reply to the question facing each man: "What am I?" or "Why do I live?" or "What must I do?" one has first to decide the question: "What is the life of the whole" (which is to him

unknown and of which he is acquainted with one tiny part in one minute period of time). To understand what he is, man must first understand all this mysterious humanity, consisting of people such as himself, who do not understand one another.

I have to confess that there was a time when I believed this. It was the time when I had my own favorite ideals, justifying my own caprices, and I was trying to devise a theory which would allow one to consider my caprices as the law of humanity. But as soon as the question of life arose in my soul in full clearness that reply at once flew to dust. And I understood that as in the experimental sciences there are real sciences, and semi-sciences which try to give answers to questions beyond their competence, so in this sphere there is a whole series of most diffused sciences which try to reply to irrelevant questions. Semi-sciences of that kind, the juridical and the social-historical, endeavor to solve the questions of a man's life by pretending to decide, each in its own way, the question of the life of all humanity.

But as in the sphere of man's experimental knowledge one who sincerely inquires how he is to live cannot be satisfied with the reply—"Study in endless space the mutations, infinite in time and in complexity, of innumerable atoms, and then you will understand your life"—so also a sincere man cannot be satisfied with the reply: "Study the whole life of humanity of which we cannot know either the beginning or the end, of which we do not even know a small part, and then you will understand your own life." And like the experimental semi-sciences, so these other semi-sciences are the more filled with obscurities, inexactitudes, stupidities, and contradictions the further they diverge from the real problems. The problem of experimental science is the sequence of cause and effect in ma-

terial phenomena. It is only necessary for experimental science to introduce the question of a final cause, and it becomes nonsensical. The problem of abstract science is the recognition of the primordial essence of life. It is only necessary to introduce the investigation of consequential phenomena (such as social and historical phenomena) and it also becomes nonsensical.

Experimental science then only gives positive knowledge and displays the greatness of the human mind when it does not introduce into its investigations the question of an ultimate cause. And, on the contrary, abstract science is only then science and displays the greatness of the human mind when it puts quite aside questions relating to the consequential causes of phenomena and regards man solely in relation to an ultimate cause. Such in this realm of science, forming the pole of the sphere, is metaphysics or philosophy. That science states the question clearly: "What am I, and what is the universe? And why do I exist, and why does the universe exist?" And since it has existed it has always replied in the same way. Whether the philosopher calls the essence of life existing within me, and in all that exists, by the name of "idea," or "substance," or "spirit," or "will," he says one and the same thing, that this essence exists, and that I am of the same essence; but why it is he does not know, and does not say, if he is an exact thinker. I ask: "Why should this essence exist? What results from the fact that it is and will be?" . . . And philosophy not merely does not reply, but is itself only asking that question. And if it is real philosophy, all its labor lies merely in trying to put that question clearly. And if it keeps firmly to its task, it cannot reply to the question otherwise than thus: "What am I, and what is the universe?" "All and nothing"; and to the question "Why?" by "I do not know."

So that however I may turn these replies of philosophy, I can never obtain anything like an answer—and not because, as in the clear experimental sphere, the reply does not relate to my question, but because here, though all the mental work is directed just to my question, there is no answer, but instead of an answer one gets the same question, only in a complex form. . . .

So my wandering among the sciences, far from freeing me from my despair, only strengthened it. One kind of knowledge did not reply to life's question, the other kind replied directly confirming my despair, indicating not that the result at which I had arrived was the fruit of error or of a diseased state of my mind, but on the contrary, that I had thought correctly, and that my thoughts coincided with the conclusions of the most powerful of human minds.

It is no good deceiving oneself. It is all—vanity! Happy is he who has not been born: death is better than life, and one must free oneself from life.

VII

Not finding an explanation in science, I began to seek for it in life, hoping to find it among the people around me: And I began to observe how the people around me—people like myself—lived, and what their attitude was to this question, which had brought me to despair.

And this is what I found among people who were in the same position as myself in regard to education and manner of life.

I found that for people of my circle there were four ways out of the terrible position in which we are all placed.

The first was that of ignorance. It consists in not knowing, not understanding, that life is an evil and an absurdity.

People of this sort—chiefly women, or very young or very dull people—have not yet understood that question of life which presented itself to Schopenhauer, Solomon, and Buddha. They see neither the dragon that awaits them nor the mice gnawing the shrub by which they are hanging, and they lick the drops of honey. But they lick those drops of honey only for a while: something will turn their attention to the dragon and the mice, and there will be an end to their licking. From them I had nothing to learn—one cannot cease to know what one does know.

The second way out is epicureanism. It consists, while knowing the hopelessness of life, in making use meanwhile of the advantages one has, disregarding the dragon and the mice, and licking the honey in the best way, especially if there is much of it within reach. Solomon expresses this way out thus:

> Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: and that this should accompany him in his labor the days of his life, which God giveth him under the sun.
>
> Therefore eat thy bread with joy and drink thy wine with a merry heart. . . . Live joyfully with the wife whom thou lovest all the days of the life of thy vanity . . . for this is thy portion in life and in thy labors which thou takest under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

That is the way in which the majority of people of our circle make life possible for themselves. Their circumstances furnish them with more of welfare than of hardship, and their moral dullness makes it possible for them to forget that the advantage of their position is accidental, and that not every one can have a thousand wives and palaces like Solomon, that for every one who has a thou-

sand wives there are a thousand without a wife, and that for each palace there are a thousand people who have to build it in the sweat of their brows; and that the accident that has today made me a Solomon may tomorrow make me a Solomon's slave. The dullness of these people's imagination enables them to forget the things that gave Buddha no peace—the inevitability of sickness, old age, and death, which today or tomorrow will destroy all these pleasures.

So think and feel the majority of people of our day and our manner of life. The fact that some of these people declare the dullness of their thoughts and imaginations to be a philosophy, which they call Positive, does not remove them, in my opinion, from the ranks of those who, to avoid seeing the question, lick the honey. I could not imitate these people; not having their dullness of imagination, I could not artificially produce it in myself. I could not tear my eyes from the mice and the dragon, as no vital man can after he has once seen them.

The third escape is that of strength and energy. It consists, when one has understood that life is an evil and an absurdity, in destroying it. A few exceptionally strong and consistent people act so. Having understood the stupidity of the joke that has been played on them, and having understood that it is better to be dead than to be alive, and that it is best of all not to exist, they act accordingly and promptly end this stupid joke, since there are means: a rope round one's neck, water, a knife to stick into one's heart, or the trains on the railways; and the number of those of our circle who act in this way becomes greater and greater, and for the most part they act so at the best time of their life, when the strength of their mind is in full bloom, and few habits degrading man's mind have as yet been acquired.

I saw that this was the worthiest way of escape, and I wished to adopt it.

The fourth way out is that of weakness. It consists in seeing the truth of the situation, and yet clinging to life, knowing in advance that nothing can come of it. People of this kind know that death is better than life, but, not having the strength to act rationally—to end the deception quickly and kill themselves—they seem to wait for something. This is the escape of weakness, for if I know what is best, and it is within my power, why not yield to what is best? . . . I found myself in that category.

So people of my class evade the terrible contradiction in four ways. Strain my attention as I would, I saw no way except those four. One way was not to understand that life is senseless, vanity, and an evil, and that it is better not to live. I could not help knowing this, and when I once knew it, could not shut my eyes to it. The second way was to use life such as it is without thinking of the future. And I could not do that. I, like Sakya Muni, could not ride out hunting when I knew that old age, suffering, and death exist. My imagination was too vivid. Nor could I rejoice in the momentary accidents that for an instant threw pleasure to my lot. The third way was, having understood that life is evil and stupid, to end it by killing oneself. I understood that, but somehow still did not kill myself. The fourth way is to live like Solomon and Schopenhauer—knowing that life is a stupid joke played upon us, and still to go on living, washing oneself, dressing, dining, talking, and even writing books. This was to me repulsive and tormenting, but I remained in that position.

I see now that if I did not kill myself, it was due to some dim consciousness of the invalidity of my thoughts. However convincing and indubitable appeared to me the se-

quence of my thoughts and of those of the wise, that have brought us to the admission of the senselessness of life, there remained in me a vague doubt of the justice of my conclusion.

It was like this: I, my reason, have acknowledged that life is senseless. If there is nothing higher than reason (and there is not; nothing can prove that there is), then reason is the creator of life for me. If reason did not exist, there would be for me no life. How can reason deny life, when it is the creator of life? Or to put it the other way: were there no life, my reason would not exist; therefore reason is life's son. Life is all. Reason is its fruit, yet reason rejects life itself! I felt that there was something wrong here.

Life is a senseless evil, that is certain, said I to myself. Yet I have lived and am still living, and all mankind lived and lives. How is that? Why does it live, when it is possible not to live? Is it that only I and Schopenhauer are wise enough to understand the senselessness and evil of life?

The reasoning showing the vanity of life is not so difficult, and has long been familiar to the very simplest folk; yet they have lived and still live. How is it they all live and never think of doubting the reasonableness of life?

My knowledge, confirmed by the wisdom of the sages, has shown me that everything on earth—organic and inorganic—is all most cleverly arranged—only my own position is stupid. And those fools—the enormous masses of people—know nothing about how everything organic and inorganic in the world is arranged; but they live, and it seems to them that their life is very wisely arranged! . . .

And it struck me: "But what if there is something I do not yet know? Ignorance behaves just in that way. Ignorance always says just what I am saying. When it does not know something, it says that what it does not

know is stupid. Indeed, it appears that there is a whole humanity that lived and lives as if it understood the meaning of its life, for without understanding it it could not live; but I say that all this life is senseless and that I cannot live.

"Nothing prevents our denying life by suicide. Well, then, kill yourself, and you won't discuss. If life displeases you, kill yourself! You live, and cannot understand the meaning of life—then finish it; and do not fool about in life, saying and writing that you do not understand it. You have come into good company, where people are contented and know what they are doing; if you find it dull and repulsive—go away!"

Indeed, what are we who are convinced of the necessity of suicide, yet do not decide to commit it, but the weakest, most inconsistent, and to put it plainly, the stupidest of men, fussing about with our own stupidity as a fool fusses about with a painted hussy? For our wisdom, however indubitable it may be, has not given us the knowledge of the meaning of our life. But all mankind, who sustain life—millions of them—do not doubt the meaning of life.

Indeed, from the most distant times of which I know anything, when life began, people have lived, knowing the argument about the vanity of life, which has shown me its senselessness, and yet they lived attributing some meaning to it.

From the time when any life began among men they had that meaning of life, and they led that life, which has descended to me. All that is in me and around me, all, corporeal and incorporeal, is the fruit of their knowledge of life. Those very instruments of thought with which I consider this life and condemn it were all devised not by me but by them. I myself was born, taught, and brought up thanks to them. They dug out the iron, taught us to

cut down the forests, tamed the cows and horses, taught us to sow corn and to live together, organized our life, and taught me to think and speak. And I, their product, fed, supplied with drink, taught by them, thinking with their thoughts and words, have argued that they are an absurdity! "There is something wrong," said I to myself. "I have blundered somewhere." But where the mistake was, it was long before I could find out.

VIII

All these doubts, which I am now able to express more or less systematically, I could not then have expressed. I then only felt that however logically inevitable were my conclusions concerning the vanity of life, confirmed as they were by the greatest thinkers, there was something not right about them. Whether it was in the reasoning itself or in the statement of the question I did not know—I only felt that the conclusion was rationally convincing, but that that was insufficient. All these conclusions could not so convince me as to make me do what followed from my reasoning, that is to say, kill myself. And I should have told an untruth had I, without killing myself, said that reason had brought me to the point I had reached. Reason worked, but something else was also working which I can only call a consciousness of life. A force was working which compelled me to turn my attention to this and not to that; and it was this force which extricated me from my desperate situation and turned my mind in quite another direction. This force compelled me to turn my attention to the fact that I and a few hundred similar people are not the whole of mankind, and that I did not yet know the life of mankind.

Looking at the narrow circle of my equals, I saw only people who had not understood the question, or who had

understood it and drowned it in life's intoxication, or had understood it and ended their lives, or had understood it and yet, from weakness, were living out their desperate life. And I saw no others. It seemed to me that that narrow circle of rich, learned, and leisured people to which I belonged formed the whole of humanity, and that those milliards of others who have lived and are living were cattle of some sort—not real people.

Strange, incredibly incomprehensible as it now seems to me, that I could, while reasoning about life, overlook the whole life of mankind that surrounded me on all sides; that I could to such a degree blunder so absurdly as to think that my life, and Solomon's and Schopenhauer's, is the real, normal life, and that the life of the milliards is a circumstance undeserving of attention—strange as this now is to me, I see that so it was. In the delusion of my pride of intellect, it seemed to me so indubitable that I and Solomon and Schopenhauer had stated the question so truly and exactly that nothing else was possible—so indubitable did it seem that all those milliards consisted of men who had not yet arrived at the apprehension of all the profundity of the question—that I sought for the meaning of my life without it once occurring to me to ask: "But what meaning is, and has been, given to their lives by all the milliards of common folk who live and have lived in the world?" . . .

So that besides rational knowledge, which had seemed to me the only knowledge, I was inevitably brought to acknowledge that all live humanity has another irrational knowledge—faith which makes it possible to live. Faith still remained to me as irrational as it was before, but I could not but admit that it alone gives mankind a reply to the questions of life; and that consequently it makes life possible. Reasonable knowledge had brought me to

acknowledge that life is senseless—my life had come to a halt and I wished to destroy myself. Looking around on the whole of mankind I saw that people live and declare that they know the meaning of life. I looked at myself, I had lived as long as I knew a meaning of life. As to others so also to me faith had given a meaning to life and had made life possible.

Looking again at people of other lands, at my contemporaries and at their predecessors, I saw the same thing. Where there is life there, since man began, faith has made life possible for him, and the chief outline of that faith is everywhere and always identical.

Whatever the faith might be, and whatever answers it might give, and to whomsoever it gave them, every such answer gives to the finite existence of man an infinite meaning, a meaning not destroyed by sufferings, deprivations, or death. This means that only in faith can we find for life a meaning and a possibility. What, then, is this faith? And I understood that faith is not merely "the evidence of things not seen," etc., and is not a revelation (that defines only one of the indications of faith), is not the relation of man to God (one has first to define faith, and then God, and not define faith through God); it is not only agreement with what has been told one (as faith is most usually supposed to be), but faith is a knowledge of the meaning of human life in consequence of which man does not destroy himself but lives. Faith is the strength of life. If a man lives he believes in something. If he did not believe that one must live for something, he would not live. If he does not see and recognize the illusory nature of the finite, he believes in the finite; if he understands the illusory nature of the finite, he must believe in the infinite. Without faith he cannot live. . . .

For all humanity to be able to live, and continue to live

attributing a meaning to life, they, those milliards, must have a different, a real knowledge of faith. Indeed, it was not the fact that we, with Solomon and Schopenhauer, did not kill ourselves that convinced me of the existence of faith, but the fact that those milliards of people have lived and are living, and have borne Solomon and us on the current of their lives.

And I began to draw near to the believers among the poor, simple, unlettered folk: pilgrims, monks, sectarians and peasants. The faith of these common people was the same Christian faith as was professed by the pseudo-believers of our circle. Among them, too, I found a great deal of superstition mixed with the Christian truths; but the difference was that the superstitions of the believers of our circle were quite unnecessary to them, and were not in conformity with their lives, being merely a kind of epicurean diversion; but the superstitions of the believers among the laboring masses conformed so with their lives that it was impossible to imagine them to oneself without those superstitions, which were a necessary condition of their life. The whole life of believers in our circle was a contradiction of their faith, but the whole life of the working-folk believers was a confirmation of the meaning of life which their faith gave them. And I began to look well into the life and faith of these people, and the more I considered it the more I became convinced that they have a real faith, which is a necessity to them and alone gives their life a meaning and makes it possible for them to live. In contrast with what I had seen in our circle—where life without faith is possible, and where hardly one in a thousand acknowledges himself to be a believer—among them there is hardly one unbeliever in a thousand. In contrast with what I had seen in our circle, where the whole of life is passed in idleness, amusement, and dis-

satisfaction, I saw that the whole life of these people was passed in heavy labor, and that they were content with life. In contradistinction to the way in which people of our circle oppose fate and complain of it on account of deprivations and sufferings, these people accepted illness and sorrow without any perplexity or opposition, and with a quiet and firm conviction that all is good. . . .

And I learnt to love these people. The more I came to know their life, the life of those who are living and of others who are dead, of whom I read and heard, the more I loved them and the easier it became for me to live. So I went on for about two years, and a change took place in me which had long been preparing, and the promise of which had always been in me. It came about that the life of our circle, the rich and learned, not merely became distasteful to me, but lost all meaning in my eyes. All our actions, discussions, science and art, presented itself to me in a new light. I understood that it is all merely self-indulgence, and that to find a meaning in it is impossible; while the life of the whole laboring people, the whole of mankind who produce life, appeared to me in its true significance. I understood that *that* is life itself, and that the meaning given to that life is true: and I accepted it.

XI

And remembering how those very beliefs had repelled me and had seemed meaningless when professed by people whose lives conflicted with them, and how these same beliefs attracted me and seemed reasonable when I saw that people lived in accord with them, I understood why I had then rejected those beliefs and found them meaningless, yet now accepted them and found them full of meaning. I understood that I had erred, and why I erred. I had erred not so much because I thought incorrectly, as

because I lived badly. I understood that it was not an error in my thought that had hid truth from me, so much as my life itself in the exceptional conditions of epicurean gratification of desires in which I passed it. I understood that my question as to what my life is, and the answer, an evil, was quite correct. The only mistake was that the answer referred only to my life; but I had referred it to life in general. I asked myself what my life is, and got the reply: "An evil and an absurdity." And really my life—a life of indulgence of desires—was senseless and evil, and therefore the reply, "Life is evil and an absurdity," referred only to my life, but not to human life in general. I understood the truth, which I afterwards found in the Gospels, "that men loved darkness rather than the light, for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved." I perceived that to understand the meaning of life it is necessary first that life should not be meaningless and evil, and then reason is needed to explain it. I understood why I had so long wandered round so evident a truth, and that if one is to think and speak of the life of mankind, one must think and speak of that life, and not of the life of some of life's parasites. That truth was always as true as that two and two are four, but I had not acknowledged it, because on admitting two and two to be four, I had also to admit that I was bad; and to feel myself to be good was for me more important and necessary than for two and two to be four. I came to love good people, hated myself, and confessed the truth. Now all became clear to me. . . .

I remember that it was in early spring: I was alone in the wood listening to its sounds. I listened and thought ever of the same thing, as I had constantly done during those last three years. I was again seeking God.

"Very well, there is no God," said I to myself; "there is no one who is not my imagination but a reality like my whole life. He does not exist, and no miracles can prove his existence, because the miracles would be my imagination, besides being irrational.

"But my *perception* of God, of Him whom I seek," asked I of myself, "where has that perception come from?" And again at this thought the glad waves of life rose within me. All that was around me came to life and received a meaning. But my joy did not last long. My mind continued its work.

"The conception of God is not God," said I to myself. "The conception is what takes place within me. The conception of God is something I can evoke or can refrain from evoking in myself. That is not what I seek. I seek that without which there can be no life." And again all around me and within me began to die, and again I wished to kill myself.

But then I turned my gaze upon myself, on what went on within me, and I remembered all those cessations of life and reanimations that recurred within me hundreds of times. I remembered that I only lived at those times when I believed in God. As it was before, so it was now; I need only be aware of God to live; I need only forget Him, or disbelieve in Him, and I died.

What is this animation and dying? I do not live when I lose belief in the existence of God. I should long ago have killed myself had I not had a dim hope of finding Him. I live, really live, only when I feel Him and seek Him. "What more do you seek?" exclaimed a voice within me. "This is He. He is that without which one cannot live. To know God and to live is one and the same thing. God is life."

"Live seeking God, and then you will not live without

God." And more than ever before, all within me and around me lit up, and the light did not again abandon me.

And I was saved from suicide. When and how this change occurred I could not say. As imperceptibly and gradually the force of life in me had been destroyed and I had reached the impossibility of living, a cessation of life and the necessity of suicide, so imperceptibly and gradually did that force of life return to me. And strange to say the strength of life which returned to me was not new, but quite old—the same that had borne me along in my earliest days.

I quite returned to what belonged to my earliest childhood and youth. I returned to the belief in that Will which produced me, and desires something of me. I returned to the belief that the chief and only aim of my life is to be better, i.e. to live in accord with that Will. And I returned to the belief that I can find the expression of that Will in what humanity, in the distant past hidden from me, has produced for its guidance: that is to say, I returned to a belief in God, in moral perfection, and in a tradition transmitting the meaning of life. There was only this difference, that then all this was accepted unconsciously, while now I knew that without it I could not live.

What happened to me was something of this kind: I was put into a boat (I do not remember when) and pushed off from an unknown shore, shown the direction to the opposite shore, had oars put into my unpractised hands, and was left alone. I rowed as best I could and moved forward; but the further I advanced towards the middle of the stream the more rapid grew the current bearing me away from my goal, and the more frequently did I encounter others, like myself, borne away by the stream. There were a few rowers who continued to row, there were

others who had abandoned their oars; there were large boats and immense vessels full of people. Some struggled against the current, others yielded to it. And the further I went the more I forgot, seeing the progress down the current of all those who were adrift, the direction given me. In the very center of the stream, amid the crowd of boats and vessels which were being borne down stream, I quite lost my direction and abandoned my oars. Around me, on all sides, with mirth and rejoicing, people with sails and oars were borne down the stream, assuring me and each other that no other direction was possible. And I believed them and floated with them. And I was carried far; so far that I heard the roar of the rapids in which I must be shattered, and I saw boats shattered in them. And I recollected myself. I was long unable to understand what had happened to me. I saw before me nothing but destruction, towards which I was rushing, and which I feared. I saw no safety anywhere, and did not know what to do; but, looking back, I perceived innumerable boats which unceasingly and strenuously pushed across the stream, and I remembered about the shore, the oars, and the direction, and began to pull back upwards against the stream and towards the shore.

That shore was God; that direction was tradition; the oars were the freedom given me to pull for the shore and unite with God. And so the force of life was renewed in me, and I again began to live.

THE END OF GENERAL GORDON[1]

LYTTON STRACHEY

Charles George Gordon, known as "Chinese Gordon" and "Gordon Pasha," was born at Woolwich in 1833, entered the Royal Engineers in 1852, and served in the Crimea (1863–1864). After crushing the Taiping rebellion in China (1863–1864) he returned to England. From 1874–1879 he was governor of the Soudan under the Khedive. Subsequently he was sent to subdue the rebels under the insurgent Mahdi, and gallantly held for two years the town of Khartoum. The British force sent to rescue him in 1885 arrived two days after his enemies had captured the town and put him to death.

DURING the year 1883 a solitary English gentleman was to be seen, wandering, with a thick book under his arm, in the neighborhood of Jerusalem. His unassuming figure, short and slight, with its half-gliding, half-tripping motion, gave him a boyish aspect, which contrasted oddly, but not unpleasantly, with the touch of grey on his hair and whiskers. There was the same contrast—enigmatic and attractive—between the sunburnt brick-red complexion—the hue of the seasoned traveler—and the large blue eyes, with their look of almost childish sincerity. To the friendly inquirer, he would explain, in a low, soft, and very distinct voice, that he was engaged in elucidating four questions—the site of the crucifixion, the line of division between the tribes of Benjamin and Judah, the identifi-

[1]Reprinted from *Eminent Victorians* by arrangement with the publishers, G. P. Putnam's Sons.

cation of Gibeon, and the position of the Garden of Eden. He was also, he would add, most anxious to discover the spot where the Ark first touched ground, after the subsidence of the Flood: he believed, indeed, that he had solved that problem, as a reference to some passages in the book which he was carrying would show.

This singular person was General Gordon, and his book was the Holy Bible.

In such complete retirement from the world and the ways of men, it might have seemed that a life of inordinate activity had found at last a longed-for, a final peacefulness. For month after month, for an entire year, the General lingered by the banks of the Jordan. But then the enchantment was suddenly broken. Once more adventure claimed him; he plunged into the whirl of high affairs; his fate was mingled with the frenzies of Empire and the doom of peoples. And it was not in peace and rest, but in ruin and horror, that he reached his end.

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Charles George Gordon was born in 1833. His father, of Highland and military descent, was himself a Lieutenant-General; his mother came of a family of merchants, distinguished for their sea-voyages into remote regions of the Globe. As a boy, Charlie was remarkable for his high spirits, pluck, and love of mischief. Destined for the Artillery, he was sent to the Academy at Woolwich, where some other characteristics made their appearance. On one occasion, when the cadets had been forbidden to leave the dining-room and the senior corporal stood with outstretched arms in the doorway to prevent their exit, Charlie Gordon put his head down, and, butting the officer in the pit of the stomach, projected him down a flight of stairs and through a glass door at the bottom. For this

act of insubordination he was nearly dismissed; while the Captain of his Company predicted that he would never make an officer. A little later, when he was eighteen, it came to the knowledge of the authorities that bullying was rife at the Academy. The newcomers were questioned and one of them said that Charlie Gordon had hit him over the head with a clothes-brush. He had worked well, and his record was on the whole a good one; but the authorities took a serious view of the case, and held back his commission for six months. It was owing to this delay that he went into the Royal Engineers, instead of the Royal Artillery.

He was sent to Pembroke, to work at the erection of fortifications; and at Pembroke those religious convictions, which never afterwards left him, first gained a hold upon his mind. Under the influence of his sister Augusta and of a "very religious captain of the name of Drew," he began to reflect upon his sins, look up texts, and hope for salvation. Though he had never been confirmed—he never *was* confirmed—he took the sacrament every Sunday; and he eagerly perused the *Priceless Diamond*, Scott's *Commentaries*, and *The Remains of the Rev. R. McCheyne*.

> No novels or worldly books [he wrote to his sister] come up to the *Commentaries* of Scott. . . . I remember well when you used to get them in numbers, and I used to laugh at them; but, thank God, it is different with me now. I feel much happier and more contented than I used to do. I did not like Pembroke, but now I would not wish for any prettier place. I have got a horse and gig, and Drew and myself drive all about the country. I hope my dear father and mother think of eternal things. . . . Dearest Augusta, pray for me, I beg of you.

He was twenty-one; the Crimean War broke out; and before the year was over he had managed to get himself transferred to Balaclava. During the siege of Sebastopol

he behaved with conspicuous gallantry. Upon the declaration of peace, he was sent to Bessarabia to assist in determining the frontier between Russia and Turkey, in accordance with the treaty of Paris; and upon this duty he was occupied for nearly two years. Not long after his return home, in 1860, war was declared upon China. Captain Gordon was dispatched to the scene of operations, but the fighting was over before he arrived. Nevertheless, he was to remain for the next four years in China, where he was to lay the foundations of an extraordinary renown.

Though he was too late to take part in the capture of the Taku Forts, he was in time to witness the destruction of the Summer Palace at Pekin—the act by which Lord Elgin, in the name of European civilization, took vengeance upon the barbarism of the East.

The war was over; but the British army remained in the country, until the payment of an indemnity by the Chinese Government was completed. A camp was formed at Tientsin, and Gordon was occupied in setting up huts for the troops. While he was thus engaged, he had a slight attack of small-pox. "I am glad to say," he told his sister, "that this disease has brought me back to my Saviour, and I trust in future to be a better Christian than I have been hitherto."

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THE TAIPING REBELLION

It was clear that the imperial army was incompetent, and the Shanghai merchants determined to provide for their own safety as best they could. They accordingly got together a body of troops, partly Chinese and partly European and under European officers, to which they entrusted the defence of the town. This small force, which, after a few preliminary successes, received from the Chi-

nese Government the title of the "Ever Victorious Army," was able to hold the rebels at bay, but it could do no more. For two years Shanghai was in constant danger. The Taipings, steadily growing in power, were spreading destruction far and wide. The Ever Victorious Army was the only force capable of opposing them, and the Ever Victorious Army was defeated more often than not. Its first European leader had been killed; his successor quarreled with the Chinese Governor, Li Hung Chang, and was dismissed. At last it was determined to ask the General at the head of the British army of occupation for the loan of an officer to command the force. The English, who had been at first inclined to favor the Taipings, on religious grounds, were now convinced, on practical grounds, of the necessity of suppressing them. It was in these circumstances that, early in 1863, the command of the Ever Victorious Army was offered to Gordon. He accepted it, received the title of General from the Chinese authorities, and entered forthwith upon his new task. He was just thirty.

In eighteen months, he told Li Hung Chang, the business would be finished; and he was as good as his word. The difficulties before him were very great. A vast tract of country was in the possession of the rebels—an area, at the lowest estimate, of 14,000 square miles with a population of twenty millions. For centuries this low-lying plain of the Yang-tse delta, rich in silk and tea, fertilized by elaborate irrigation, and covered with great walled cities, had been one of the most flourishing districts in China. Though it was now being rapidly ruined by the depredations of the Taipings, its strategic strength was obviously enormous. Gordon, however, with the eye of a born general, perceived that he could convert the very feature of the country which, on the face of it, most favored

an army on the defence—its complicated geographical system of interlacing roads and waterways, canals, lakes and rivers—into a means of offensive warfare. The force at his disposal was small, but it was mobile. He had a passion for map-making, and had already, in his leisure hours, made a careful survey of the country round Shanghai; he was thus able to execute a series of manœuvres which proved fatal to the enemy. By swift marches and counter-marches, by sudden attacks and surprises, above all by the dispatch of armed steamboats up the circuitous waterways into positions from which they could fall upon the enemy in reverse, he was able gradually to force back the rebels, to cut them off piece-meal in the field, and to seize upon their cities. But, brilliant as these operations were, Gordon's military genius showed itself no less unmistakably in other directions. The Ever Victorious Army, recruited from the riff-raff of Shanghai, was an ill-disciplined, ill-organized body of about three thousand men, constantly on the verge of mutiny, supporting itself on plunder, and, at the slightest provocation, melting into thin air. Gordon, by sheer force of character, established over this incoherent mass of ruffians an extraordinary ascendancy. He drilled them with rigid severity; he put them into a uniform, armed them systematically, substituted pay for loot, and was even able, at last, to introduce regulations of a sanitary kind. There were some terrible scenes, in which the General, alone, faced the whole furious army, and quelled it: scenes of rage, desperation, towering courage, and summary execution. Eventually he attained to an almost magical prestige. Walking at the head of his troops, with nothing but a light cane in his hand, he seemed to pass through every danger with the scatheless equanimity of a demi-God. The Taipings themselves were awed into a strange reverence. More than

once their leaders, in a frenzy of fear and admiration, ordered the sharp-shooters not to take aim at the advancing figure of the faintly smiling Englishman. . . .

In October he laid siege to the city of Soochow, once one of the most famous and splendid in China. In December, its fall being obviously imminent, the Taiping leaders agreed to surrender it, on condition that their lives were spared. Gordon was a party to the agreement, and laid special stress upon his presence with the imperial forces as a pledge of its fulfilment. No sooner, however, was the city surrendered than the rebel "Wangs" were assassinated. In his fury, it is said that Gordon searched everywhere for Li Hung Chang with a loaded pistol in his hand. He was convinced of the complicity of the Governor, who, on his side, denied that he was responsible for what had happened.

I asked him why I should plot, and go round a mountain, when a mere order, written with five strokes of the quill, would have accomplished the same thing. He did not answer, but he insulted me, and said he would report my treachery, as he called it, to Shanghai and England. Let him do so; he cannot bring the crazy Wangs back.

The agitated Mandarin hoped to placate Gordon by a large gratuity and an imperial medal; but the plan was not successful.

General Gordon [he writes] called upon me in his angriest mood. He repeated his former speeches about the Wangs. I did not attempt to argue with him. . . . He refused the 10,000 taels, which I had ready for him, and, with an oath, said that he did not want the Throne's medal. This is showing the greatest disrespect.

Gordon resigned his command; and it was only with the utmost reluctance that he agreed at last to resume it. An

arduous and terrible series of operations followed; but they were successful, and by June, 1864, the Ever Victorious Army, having accomplished its task, was disbanded. The imperial forces now closed round Nankin: the last hopes of the Tien Wang had vanished. In the recesses of his seraglio, the Celestial King, judging that the time had come for the conclusion of his mission, swallowed gold leaf until he ascended to Heaven. In July, Nankin was taken, the remaining chiefs were executed, and the rebellion was at an end. The Chinese Government gave Gordon the highest rank in its military hierarchy, and invested him with the yellow jacket and the peacock's feather. He rejected an enormous offer of money; but he could not refuse a great gold medal, specially struck in his honor by order of the Emperor. At the end of the year he returned to England, where the conqueror of the Taipings was made a Companion of the Bath.

That the English authorities should have seen fit to recognize Gordon's services by the reward usually reserved for industrious clerks was typical of their attitude towards him until the very end of his career. Perhaps if he had been ready to make the most of the wave of popularity which greeted him on his return—if he had advertised his fame and, amid high circles, played the part of Chinese Gordon in a becoming manner—the results would have been different. But he was by nature *farouche;* his soul revolted against dinner-parties and stiff shirts; and the presence of ladies—especially of fashionable ladies—filled him with uneasiness. He had, besides, a deeper dread of the world's contaminations. And so, when he was appointed to Gravesend to supervise the erection of a system of forts at the mouth of the Thames, he remained there quietly for six years, and at last was almost forgotten.

. . . He was no simple quietist. He was an English gentleman, an officer, a man of energy and action, a lover of danger and the audacities that defeat danger, a passionate creature, flowing over with the self-assertiveness of independent judgment and the arbitrary temper of command. Whatever he might find in his pocket-Bible, it was not for such as he to dream out his days in devout obscurity. But, conveniently enough, he found nothing in his pocket-Bible indicating that he should. What he did find was that the Will of God was inscrutable and absolute; that it was man's duty to follow where God's hand led; and, if God's hand led towards violent excitements and extraordinary vicissitudes, that it was not only futile, it was impious, to turn another way. Fatalism is always apt to be a double-edged philosophy; for while, on the one hand, it reveals the minutest occurrences as the immutable result of a rigid chain of infinitely predestined causes, on the other, it invests the wildest incoherences of conduct or of circumstance with the sanctity of eternal law. And Gordon's fatalism was no exception. The same doctrine that led him to dally with omens, to search for prophetic texts, and to append, in brackets, the apotropaic initials D. V. after every statement in his letters implying futurity, led him also to envisage his moods and his desires, his passing reckless whims and his deep unconscious instincts, as the mysterious manifestations of the indwelling God. That there was danger lurking in such a creed he was very well aware. The grosser temptations of the world—money and the vulgar attributes of power—had, indeed, no charms for him; but there were subtler and more insinuating allurements which it was not so easy to resist. More than one observer declared that ambition was, in reality, the essential motive in his life—ambition, neither for wealth nor titles, but for fame and influence, for the

swaying of multitudes, and for that kind of enlarged and intensified existence "where breath breathes most—even in the mouths of men." Was it so? In the depths of Gordon's soul there were intertwining contradictions—intricate recesses where egoism and renunciation melted into one another, where the flesh lost itself in the spirit, and the spirit in the flesh. What was the Will of God? The question, which first became insistent during his retirement at Gravesend, never afterwards left him: it might almost be said that he spent the remainder of his life in searching for the answer to it. In all his Odysseys, in all his strange and agitated adventures, a day never passed on which he neglected the voice of eternal wisdom as it spoke through the words of Paul or Solomon, of Jonah or Habakkuk. He opened his Bible, he read, and then he noted down his reflections upon scraps of paper, which, periodically pinned together, he dispatched to one or other of his religious friends, and particularly his sister Augusta. The published extracts from these voluminous outpourings lay bare the inner history of Gordon's spirit, and revealed the pious visionary of Gravesend in the restless hero of three continents.

GORDON IN AFRICA

But the Holy Book was not his only solace. For now, under the parching African sun, we catch glimpses, for the first time, of Gordon's hand stretching out towards stimulants of a more material quality. For months together, we are told, he would drink nothing but pure water; and then . . . water that was not so pure. In his fits of melancholy, he would shut himself up in his tent for days at a time, with a hatchet and a flag placed at the door to indicate that he was not to be disturbed for any

reason whatever; until at last the cloud would lift, the signals would be removed, and the Governor would reappear, brisk and cheerful. During one of these retirements, there was grave danger of a native attack upon the camp. Colonel Long, the Chief-of-Staff, ventured, after some hesitation, to ignore the flag and hatchet, and to enter the forbidden tent. He found Gordon seated at a table, upon which were an open Bible and an open bottle of brandy. Long explained the circumstances, but could obtain no answer beyond the abrupt words—"You are commander of the camp,"—and was obliged to retire, nonplussed, to deal with the situation as best he could. On the following morning Gordon, cleanly shaven, and in the full-dress uniform of the Royal Engineers, entered Long's hut with his usual tripping step, exclaiming—"Old fellow, now don't be angry with me. I was very low last night. Let's have a good breakfast—a little b. and s. Do you feel up to it?" And, with these veering moods and dangerous restoratives, there came an intensification of the queer and violent elements in the temper of the man. His eccentricities grew upon him. He found it more and more uncomfortable to follow the ordinary course. Official routine was an agony to him. His caustic and satirical humor expressed itself in a style that astounded government departments. While he jibed at his superiors, his subordinates learned to dread the explosions of his wrath. There were moments when his passion became utterly ungovernable; and the gentle soldier of God, who had spent the day in quoting texts for the edification of his sister, would slap the face of his Arab aide-de-camp in a sudden access of fury, or set upon his Alsatian servant and kick him till he screamed.

At the end of three years, Gordon resigned his post in Equatoria, and prepared to return home. But again

Providence intervened: the Khedive offered him, as an inducement to remain in the Egyptian service, a position of still higher consequence—the Governor-Generalship of the whole Sudan; and Gordon once more took up his task. Another three years were passed in grappling with vast revolting provinces, with the ineradicable iniquities of the slave-trade, with all the complications of weakness and corruption incident to an oriental administration extending over almost boundless tracts of savage territory which had never been effectively subdued.

GORDON IN EGYPT

Gordon's last great adventure, like his first, was occasioned by a religious revolt. At the very moment when, apparently for ever, he was shaking the dust of Egypt from his feet, Mohammed Ahmed was starting upon his extraordinary career in the Sudan. The time was propitious for revolutions. The effete Egyptian Empire was hovering upon the verge of collapse. The enormous territories of the Sudan were seething with discontent. Gordon's administration had, by its very vigor, only helped to precipitate the inevitable disaster. His attacks upon the slave-trade, his establishment of a government monopoly in ivory, his hostility to the Egyptian officials, had been so many shocks, shaking to its foundations the whole rickety machine. The result of all his efforts had been, on the one hand, to fill the most powerful classes in the community—the dealers in slaves and ivory—with a hatred of the government, and on the other to awaken among the mass of the inhabitants a new perception of the dishonesty and incompetence of their Egyptian masters. When, after Gordon's removal, the rule of the Pashas once more asserted itself over the Sudan, a general combustion became inevitable: the first spark would set

off the blaze. Just then it happened that Mohammed Ahmed, the son of an insignificant priest in Dongola, having quarreled with the Sheikh from whom he was receiving religious instruction, set up as an independent preacher, with his headquarters at Abba Island, on the Nile, a hundred and fifty miles above Khartoum. Like Hong-siu-tsuen, he began as a religious reformer, and ended as a rebel king. . . .

The Egyptian Governor-General at Khartoum, hearing that a religious movement was on foot, grew disquieted, and dispatched an emissary to Abba Island to summon the impostor to his presence. The emissary was courteously received. Mahommed Ahmed, he said, must come at once to Khartoum. "Must!" exclaimed the Mahdi, starting to his feet, with a strange look in his eyes. The look was so strange that the emissary thought it advisable to cut short the interview and to return to Khartoum empty-handed. Thereupon the Governor-General sent two hundred soldiers to seize the audacious rebel by force. With his handful of friends, the Mahdi fell upon the soldiers and cut them to pieces. The news spread like wildfire through the country: the Mahdi had arisen, the Egyptians were destroyed. But it was clear to the little band of enthusiasts at Abba Island that their position on the river was no longer tenable. The Mahdi, deciding upon a second Hegira, retreated southwestward, into the depths of Kordofan.

The retreat was a triumphal progress. The country, groaning under alien misgovernment and vibrating with religious excitement, suddenly found in this rebellious prophet a rallying point, a hero, a deliverer. And now another element was added to the forces of insurrection. The Baggara tribes of Kordofan, cattle-owners and slave-traders, the most warlike and vigorous of the inhabitants

of the Sudan, threw in their lot with the Mahdi. Their powerful emirs, still smarting from the blows of Gordon, saw that the opportunity for revenge had come. A holy war was proclaimed against the Egyptian misbelievers. The followers of the Mahdi, dressed, in token of a new austerity of living, in the "jibbeh," or white smock of coarse cloth, patched with variously shaped and colored patches, were rapidly organized into a formidable army. Several attacks from Khartoum were repulsed; and at last the Mahdi felt strong enough to advance against the enemy. While his lieutenants led detachments into the vast provinces lying to the west and the south—Darfour and Bahr-el-Ghazal—he himself marched upon El Obeid, the capital of Kordofan. It was in vain that reinforcements were hurried from Khartoum to the assistance of the garrison: there was some severe fighting; the town was completely cut off; and, after a six months' siege, it surrendered. A great quantity of guns and ammunition and £100,000 in specie fell into the hands of the Mahdi. He was master of Kordofan; he was at the head of a great army; he was rich; he was worshipped. A dazzling future opened before him. No possibility seemed too remote, no fortune too magnificent. A vision of universal empire hovered before his eyes. Allah, whose servant he was, who had led him thus far, would lead him onward still, to the glorious end.

. . . Meanwhile events of the deepest importance had occurred in Egypt. The rise of Arábi had synchronized with that of the Mahdi. Both movements were nationalist; both were directed against alien rulers who had shown themselves unfit to rule. While the Sudanese were shaking off the yoke of Egypt, the Egyptians themselves grew impatient of their own masters—the Turkish and Circassian Pashas who filled with their incompetence

all the high offices of state. The army, led by Ahmed Arábi, a Colonel of fellah origin, mutinied, the Khedive gave way, and it seemed as if a new order were about to be established. A new order was indeed upon the point of appearing: but it was of a kind undreamt of in Arábi's philosophy. At the critical moment, the English Government intervened. An English fleet bombarded Alexandria, an English army landed under Lord Wolseley and defeated Arábi and his supporters at Tel-el-kebir. The rule of the Pashas was nominally restored; but henceforth, in effect, the English were masters of Egypt.

Nevertheless, the English themselves were slow to recognize this fact. Their government had intervened unwillingly; the occupation of the country was a merely temporary measure; their army was to be withdrawn so soon as a tolerable administration had been set up. But a tolerable administration, presided over by the Pashas, seemed long in coming, and the English army remained. In the meantime the Mahdi had entered El Obeid, and his dominion was rapidly spreading over the greater part of the Sudan.

Then a terrible catastrophe took place. The Pashas, happy once more in Cairo, pulling the old strings and growing fat over the old flesh-pots, decided to give the world an unmistakable proof of their renewed vigor. They would tolerate the insurrection in the Sudan no longer; they would destroy the Mahdi, reduce his followers to submission, and re-establish their own beneficent rule over the whole country. To this end they collected together an army of ten thousand men, and placed it under the command of Colonel Hicks, a retired English officer. He was ordered to advance and suppress the rebellion. In these proceedings the English Government refused to take any part. Unable, or unwilling, to realize that, so

long as there was an English army in Egypt, they could not avoid the responsibilities of supreme power, they declared that the domestic policy of the Egyptian administration was no concern of theirs. It was a fatal error—an error which they themselves, before many weeks were over, were to be forced by the hard logic of events to admit. The Pashas, left to their own devices, mismanaged the Hicks expedition to their hearts' content. The miserable troops, swept together from the relics of Arábi's disbanded army, were despatched to Khartoum in chains. After a month's drilling they were pronounced to be fit to attack the fanatics of the Sudan. Colonel Hicks was a brave man; urged on by the authorities in Cairo, he shut his eyes to the danger ahead of him, and marched out from Khartoum in the direction of El Obeid at the beginning of September, 1883. Abandoning his communications, he was soon deep in the desolate wastes of Kordofan. As he advanced, his difficulties increased; the guides were treacherous, the troops grew exhausted, the supply of water gave out. He pressed on, and at last, on November 5th, not far from El Obeid, the harassed, fainting, almost desperate army plunged into a vast forest of gum-trees and mimosa scrub. There was a sudden, an appalling yell; the Mahdi, with forty thousand of his finest men, sprang from their ambush. The Egyptians were surrounded, and immediately overpowered. It was not a defeat, but an annihilation. Hicks and his European staff were slaughtered; the whole army was slaughtered; three hundred wounded wretches crept away into the forest alive. . . .

When the news of the Hicks disaster reached Cairo, the Pashas calmly announced that they would collect another army of ten thousand men, and again attack the Mahdi; but the English Government understood at last the gravity of the case. They saw that a crisis was upon them, and

that they could no longer escape the implications of their position in Egypt. What were they to do? Were they to allow the Egyptians to become more and more deeply involved in a ruinous, perhaps ultimately a fatal, war with the Mahdi? And, if not, what steps were they to take? A small minority of the party then in power in England—the Liberal Party—were anxious to withdraw from Egypt altogether and at once. . . . Realizing the impracticability of an immediate withdrawal, they were nevertheless determined to remain in Egypt not a moment longer than was necessary, and, in the meantime, to interfere as little as possible in Egyptian affairs. From a campaign in the Sudan conducted by an English army they were altogether averse. If, therefore, the English army was not to be used, and the Egyptian army was not fit to be used against the Mahdi, it followed that any attempt to reconquer the Sudan must be abandoned; the remaining Egyptian troops must be withdrawn, and in future military operations must be limited to those of a strictly defensive kind. Such was the decision of the English Government. . . .

The decision to withdraw from the Sudan had no sooner been taken than it had become evident that the operation would be a difficult and hazardous one, and that it would be necessary to send to Khartoum an emissary armed with special powers and possessed of special ability, to carry it out. Towards the end of November, somebody at the War Office—it is not clear who—had suggested that this emissary should be General Gordon. . . .

On the 18th [January, 1884] the final decision was made. "At noon," Gordon told the Rev. Mr. Barnes, "Wolseley came to me and took me to the Ministers. He went in and talked to the Ministers, and came back and said: 'Her Majesty's Government want you to undertake this. Govern-

ment are determined to evacuate the Sudan, for they will not guarantee future government. Will you go and do it?' I said: 'Yes.' He said: 'Go in.' I went in and saw them. They said: 'Did Wolseley tell you your orders?' I said: 'Yes.' I said: 'You will not guarantee future government of the Sudan, and you wish me to go up and evacuate now.' They said: 'Yes,' and it was all over."

Such was the sequence of events which ended in General Gordon's last appointment. The precise motives of those responsible for these transactions are less easy to discern. It is difficult to understand what the reasons could have been which induced the Government, not only to override the hesitations of Sir Evelyn Baring, but to overlook the grave and obvious dangers involved in sending such a man as Gordon to the Sudan. The whole history of his life, the whole bent of his character, seemed to disqualify him for the task for which he had been chosen. He was before all things a fighter, an enthusiast, a bold adventurer; and he was now to be entrusted with the conduct of an inglorious retreat. He was alien to the subtleties of civilized statesmanship, he was unamenable to official control, he was incapable of the skilful management of delicate situations; and he was now to be placed in a position of great complexity, requiring at once a cool judgment, a clear perception of fact, and a fixed determination to carry out a line of policy laid down from above. He had, it is true, been Governor-General of the Sudan; but he was now to return to the scene of his greatness as the emissary of a defeated and humbled power; he was to be a fugitive where he had once been a ruler; the very success of his mission was to consist in establishing the triumph of those forces which he had spent years in trampling under foot. All this should have been clear to those in authority, after a very little reflection. It was clear enough to Sir Evelyn

Baring, though, with characteristic reticence, he had abstained from giving expression to his thoughts. But, even if a general acquaintance with Gordon's life and character were not sufficient to lead to these conclusions, he himself had taken care to put their validity beyond reasonable doubt. Both in his interview with Mr. Stead and in his letter to Sir Samuel Baker, he had indicated unmistakably his own attitude towards the Sudan situation. The policy which he advocated, the state of feeling in which he showed himself to be, were diametrically opposed to the declared intentions of the Government. He was by no means in favor of withdrawing from the Sudan: he was in favor, as might have been supposed, of vigorous military action. . . .

. . . For in Gordon's opinion it was "an entire mistake to regard the Mahdi as in any sense a religious leader"; he would collapse as soon as he was face to face with an English general. Then the distant regions of Darfour and Equatoria could once more be occupied; their original Sultans could be reinstated; the whole country would be placed under civilized rule; and the slave-trade would be finally abolished. . . .

In Cairo, in spite of the hostilities of the past, Gordon was received with every politeness. He was at once proclaimed Governor-General of the Sudan, with the widest powers. . . .

. . . At Berber, in the course of a speech to the assembled chiefs, he revealed the intention of the Egyptian Government to withdraw from the Sudan. The news was everywhere in a moment, and the results were disastrous. The tribesmen, whom fear and interest had still kept loyal, perceived that they need look no more for help or punishment from Egypt, and began to turn their eyes towards the rising sun.

Nevertheless, for the moment, the prospect wore a favorable appearance. The Governor-General was welcomed at every stage of his journey, and on February 18th he made a triumphal entry into Khartoum. The feeble garrison, the panic-stricken inhabitants, hailed him as a deliverer. Surely they need fear no more, now that the great English Pasha had come among them. His first acts seemed to show that a new and happy era had begun. Taxes were remitted, the bonds of the usurers were destroyed, the victims of Egyptian injustice were set free from the prisons; the immemorial instruments of torture—the stocks and the whips and the branding-irons—were broken to pieces in the public square. A bolder measure had been already taken. A proclamation had been issued sanctioning slavery in the Sudan. Gordon, arguing that he was powerless to do away with the odious institution, which, as soon as the withdrawal was carried out, would inevitably become universal, had decided to reap what benefit he could from the public abandonment of an unpopular policy. At Khartoum the announcement was received with enthusiasm, but it caused considerable perturbation in England. The Christian hero, who had spent so many years of his life in suppressing slavery, was now suddenly found to be using his high powers to set it up again. The Anti-Slavery Society made a menacing movement, but the Government showed a bold front, and the popular belief in Gordon's infallibility carried the day.

He himself was still radiant. Nor, amid the jubilation and the devotion which surrounded him, did he forget higher things. In all this turmoil he told his sister, he was "supported." He gave injunctions that his Egyptian troops should have regular morning and evening prayers; "they worship one God," he said, "Jehovah." And he ordered an Arabic text, "God rules the hearts of all men,"

to be put up over the chair of state in his audience chamber. As the days went by, he began to feel at home again in the huge palace which he knew so well. The glare and the heat of that southern atmosphere, the movement of the crowded city, the dark-faced populace, the soldiers and the suppliants, the reawakened consciousness of power, the glamor and the mystery of the whole strange scene—these things seized upon him, engulfed him, and worked a new transformation in his intoxicated heart. England, with its complications and its policies, became an empty vision to him; Sir Evelyn Baring, with his cautions and sagacities, hardly more than a tiresome name. He was Gordon Pasha, he was the Governor-General, he was the ruler of the Sudan. He was among his people—his own people, and it was to them only that he was responsible—to them, and to God. Was he to let them fall without a blow into the clutches of a sanguinary impostor? Never! He was there to prevent that. The distant governments might mutter something about "evacuation"; his thoughts were elsewhere. He poured them into his telegrams, and Sir Evelyn Baring sat aghast. The man who had left London a month before to "report upon the best means of effecting the evacuation of the Sudan," was now openly talking of "smashing up the Mahdi" with the aid of British and Indian troops. . . .

. . . . . .

Should they appoint Zobeir[1], reinforce Sir Gerald Graham, and smash up the Mahdi? They could not make up their minds. So far as Zobeir was concerned, there were two counterbalancing considerations: on the one hand, Sir Evelyn Baring now declared that he was in favor of the appointment; but, on the other hand, would

[1]Egyptian Pasha and notorious slave trader.

English public opinion consent to a man, described by Gordon himself as "the greatest slave-hunter who ever existed," being given an English subsidy and the control of the Sudan? While the Cabinet was wavering, Gordon took a fatal step. The delay was intolerable, and one evening, in a rage, he revealed his desire for Zobeir—which had hitherto been kept a profound official secret—to Mr. Power, the English Consul at Khartoum, and the special correspondent of the *Times*. Perhaps he calculated that the public announcement of his wishes would oblige the Government to yield to them; if so, he was completely mistaken, for the result was the very reverse. The country, already startled by the proclamation in favor of slavery, could not swallow Zobeir. The Anti-Slavery Society set on foot a violent agitation, opinion in the House of Commons suddenly stiffened, and the Cabinet, by a substantial majority, decided that Zobeir should remain in Cairo. The imperialist wave had risen high, but it had not risen high enough; and now it was rapidly subsiding. The Government's next action was decisive. Sir Gerald Graham and his British Army were withdrawn from the Sudan.

The critical fortnight during which these events took place was the first fortnight of March. By the close of it, Gordon's position had undergone a rapid and terrible change. Not only did he find himself deprived, by the decision of the Government, both of the hope of Zobeir's assistance and of the prospect of smashing up the Mahdi, with the aid of British troops; the military movements in the Eastern Sudan produced, at the very same moment, a yet more fatal consequence. The adherents of the Mahdi had been maddened, they had not been crushed, by Sir Gerald Graham's victories. When, immediately afterwards, the English withdrew to Suakin, from which they

never again emerged, the inference seemed obvious: they had been defeated, and their power was at an end. The warlike tribes to the north and the north-east of Khartoum had long been wavering. They now hesitated no longer, and joined the Mahdi. From that moment—it was less than a month from Gordon's arrival at Khartoum—the situation of the town was desperate. The line of communications was cut. Though it still might be possible for occasional native messengers, or for a few individuals on an armed steamer, to win their way down the river into Egypt, the removal of a large number of persons—the loyal inhabitants or the Egyptian garrison—was henceforward an impossibility. The whole scheme of the Gordon mission had irremediably collapsed; worse still, Gordon himself, so far from having effected the evacuation of the Sudan, was surrounded by the enemy. "The question now is," Sir Evelyn Baring told Lord Granville on March 24th, "how to get General Gordon and Colonel Stewart away from Khartoum."

The actual condition of the town, however, was not, from a military point of view, so serious as Colonel Coetlogon, in the first moments of panic after the Hicks disaster, had supposed. Gordon was of opinion that it was capable of sustaining a siege of many months. With his usual vigor, he had already begun to prepare an elaborate system of earthworks, mines, and wire entanglements. There was a five or six months' supply of food, there was a great quantity of ammunition, the garrison numbered about 8000 men. There were, besides, nine small paddle-wheel steamers, hitherto used for purposes of communication along the Nile, which, fitted with guns and protected by metal plates, were of considerable military value. "We are all right," Gordon told his sister on March 15th. "We shall, D.V., go on for months." So

far, at any rate, there was no cause for despair. But the effervescent happiness of three weeks since had vanished. Gloom, doubt, disillusionment, self-questioning, had swooped down again upon their victim.

Either I must believe He does all things in mercy and love, or else I disbelieve His existence, there is no half way in the matter. What holes do I not put myself into! And for what? So mixed are my ideas. I believe ambition put me here in this ruin.

Was not that the explanation of it all? "Our Lord's promise is not for the fulfilment of earthly wishes; therefore, if things come to ruin here He is still faithful, and is carrying out His great work of divine wisdom." How could he have forgotten that? But he would not transgress again. "I owe all to God, and nothing to myself, for, humanly speaking, I have done very foolish things. However, if I am humbled, the better for me."

News of the changed circumstances at Khartoum was not slow in reaching England, and a feeling of anxiety began to spread. Among the first to realize the gravity of the situation was Queen Victoria. "It is alarming," she telegraphed to Lord Hartington on March 25th. "General Gordon is in danger; you are bound to try to save him. . . . You have incurred fearful responsibility." With an unerring instinct, Her Majesty forestalled and expressed the popular sentiment.

. . . General Gordon was cut off; he was surrounded, he was in danger; he must be relieved. A British force must be sent to save him. But Mr. Gladstone was not to be caught napping a second time. When the agitation rose, when popular sentiment was deeply stirred, when the country, the press, the sovereign herself, declared that the national honor was involved with the fate of General Gordon, Mr. Gladstone remained immovable.

Others might picture the triumphant rescue of a Christian hero from the clutches of heathen savages; before *his* eyes was the vision of battle, murder, and sudden death, the horrors of defeat and victory, the slaughter and the anguish of thousands, the violence of military domination, the enslavement of a people. The invasion of the Sudan, he had flashed out in the House of Commons, would be a war of conquest against a people struggling to be free. "Yes, those people are struggling to be free, and they are rightly struggling to be free." Mr. Gladstone—it was one of his old-fashioned simplicities—believed in liberty. If, indeed, it should turn out to be the fact that General Gordon was in serious danger, then, no doubt, it would be necessary to send a relief expedition to Khartoum. But he could see no sufficient reason to believe that it was the fact. Communications, it was true, had been interrupted between Khartoum and Cairo but no news was not necessarily bad news, and the little information that had come through from General Gordon seemed to indicate that he could hold out for months. So his agile mind worked, spinning its familiar web of possibilities and contingencies and fine distinctions. General Gordon, he was convinced, might be hemmed in, but he was not surrounded. Surely, it was the duty of the Government to take no rash step, but to consider and to inquire, and, when it acted, to act upon reasonable conviction. And then, there was another question. If it was true—and he believed it was true—that General Gordon's line of retreat was open, why did not General Gordon use it? Perhaps he might be unable to withdraw the Egyptian garrison, but it was not for the sake of the Egyptian garrison that the relief expedition was proposed; it was simply and solely to secure the personal safety of General Gordon. And General Gordon had it in his power

to secure his personal safety himself; and he refused to do so; he lingered on in Khartoum, deliberately, wilfully, in defiance of the obvious wishes of his superiors. Oh! it was perfectly clear what General Gordon was doing: he was trying to force the hand of the English Government. He was hoping that if he only remained long enough at Khartoum he would oblige the English Government to send an army into the Sudan which should smash up the Mahdi. That, then, was General Gordon's calculation! Well, General Gordon would learn that he had made a mistake. Who was he that he should dare to imagine that he could impose his will upon Mr. Gladstone? The old man's eyes glared. If it came to a struggle between them—well, they should see! As the weeks passed, the strange situation grew tenser. It was like some silent deadly game of bluff. And who knows what was passing in the obscure depths of that terrifying spirit? What mysterious mixture of remorse, rage, and jealousy? Who was it that was ultimately responsible for sending General Gordon to Khartoum? But then, what did that matter? Why did not the man come back? He was a Christian hero, was he? Were there no other Christian heroes in the world? A Christian hero! Let him wait till the Mahdi's ring was really round him, till the Mahdi's spear was really about to fall! That would be the test of heroism! If he slipped back then, with his tail between his legs—! The world would judge.

One of the last telegrams sent by Gordon before the wire was cut seemed to support exactly Mr. Gladstone's diagnosis of the case. He told Sir Evelyn Baring that, since the Government refused to send either an expedition or Zobeir, he would "consider himself free to act according to circumstances." "Eventually," he said, "you will be forced to smash up the Mahdi," and he declared

that if the Government persisted in its present line of conduct, it would be branded with an "indelible disgrace." The message was made public, and it happened that Mr. Gladstone saw it for the first time in a newspaper, during a country visit. Another of the guests, who was in the room at the moment, thus describes the scene. "He took up the paper, his eye instantly fell on the telegram, and he read it through. As he read, his face hardened and whitened, the eyes burned as I have seen them once or twice in the House of Commons when he was angered—burned with a deep fire, as if they would have consumed the sheet on which Gordon's message was printed, or as if Gordon's words had burnt into his soul which was looking out in wrath and flame. He said not a word. For perhaps two or three minutes he sat still, his face all the while like the face you may read of in Milton—like none other I ever saw. Then he rose, still without a word, and was seen no more that morning."

It is curious that Gordon himself never understood the part that Mr. Gladstone was playing in his destiny. His Khartoum Journals put this beyond a doubt. Except for one or two slight and jocular references to Mr. Gladstone's minor idiosyncrasies—the shape of his collars, and his passion for felling trees—Gordon leaves him unnoticed, while he lavishes his sardonic humor upon Lord Granville. But in truth Lord Granville was a nonentity. The error shows how dim the realities of England had grown to the watcher in Khartoum. When he looked towards home, the figure that loomed largest upon his vision was—it was only natural that it should have been so—the nearest. It was upon Sir Evelyn Baring that he fixed his gaze. For him Sir Evelyn Baring was the embodiment of England—or rather the embodiment of the English official classes, of English diplomacy, of the

English Government with its hesitations, its insincerities, its double-faced schemes. Sir Evelyn Baring, he almost came to think at moments, was the prime mover, the sole contriver, of the whole Sudan imbroglio. In this he was wrong; for Sir Evelyn Baring, of course, was an intermediary, without final responsibility or final power; but Gordon's profound antipathy, his instinctive distrust, were not without their justification. He could never forget that first meeting in Cairo, six years earlier, when the fundamental hostility between the two men had leapt to the surface. "When oil mixes with water," he said, "we will mix together." Sir Evelyn Baring thought so too; but *he* did not say so; it was not his way.

Though, as a rule, he found it easy to despise those with whom he came into contact, he could not altogether despise General Gordon. If he could have, he would have disliked him less. He had gone as far as his caution had allowed him in trying to prevent the fatal appointment; and then, when it had become clear that the Government was insistent, he had yielded with a good grace. For a moment, he had imagined that all might yet be well; that he could impose himself, by the weight of his position and the force of his sagacity, upon his self-willed subordinate; that he could hold him in a leash at the end of the telegraph wire to Khartoum. Very soon he perceived that this was a miscalculation. To his disgust, he found that the telegraph wire, far from being an instrument of official discipline, had been converted by the agile strategist at the other end of it into a means of extending his own personality into the deliberations at Cairo. Every morning Sir Evelyn Baring would find upon his table a great pile of telegrams from Khartoum—twenty or thirty at least; and as the day went on, the pile would grow. When a sufficient number had accumulated he would read them all

through, with the greatest care. There upon the table, the whole soul of Gordon lay before him—in its incoherence, its eccentricity, its impulsiveness, its romance; the jokes, the slang, the appeals to the prophet Isaiah, the whirl of contradictory policies—Sir Evelyn Baring did not know which exasperated him most. He would not consider whether, or to what degree, the man was a maniac; no, he would not. A subacid smile was the only comment he allowed himself. His position, indeed, was an extremely difficult one, and all his dexterity would be needed if he was to emerge from it with credit. On one side of him was a veering and vacillating Government; on the other, a frenzied enthusiast. It was his business to interpret to the first the wishes, or rather the inspirations, of the second, and to convey to the second the decisions, or rather the indecisions, of the first. A weaker man would have floated helplessly on the ebb and flow of the Cabinet's wavering policies; a rasher man would have plunged headlong into Gordon's schemes. He did neither; with a singular courage and a singular caution he progressed along a razor-edge. He devoted all his energies to the double task of evolving a reasonable policy out of Gordon's intoxicated telegrams, and of inducing the divided Ministers at home to give their sanction to what he had evolved. He might have succeeded, if he had not had to reckon with yet another irreconcilable; Time was a vital element in the situation, and Time was against him.

. . . And yet, help did come after all. And it came from an unexpected quarter. Lord Hartington had been for some time convinced that he was responsible for Gordon's appointment; and his conscience was beginning to grow uncomfortable.

Lord Hartington's conscience was of a piece with the rest of him. It was not, like Mr. Gladstone's, a sala-

mander-conscience—an intangible, dangerous creature, that loved to live in the fire; nor was it, like Gordon's, a restless conscience; nor, like Sir Evelyn Baring's, a diplomatic conscience; it was a commonplace affair. Lord Hartington himself would have been disgusted by any mention of it. If he had been obliged, he would have alluded to it distantly; he would have muttered that it was a bore not to do the proper thing. . . .

Seven stages may be discerned in the history of Lord Hartington's influence upon the fate of General Gordon. At the end of the first stage, he had become convinced that he was responsible for Gordon's appointment to Khartoum. At the end of the second, he had perceived that his conscience would not allow him to remain inactive in the face of Gordon's danger. At the end of the third, he had made an attempt to induce the Cabinet to send an expedition to Gordon's relief. At the end of the fourth, he had realized that the Cabinet had decided to postpone the relief of Gordon indefinitely. At the end of the fifth, he had come to the conclusion that he must put pressure upon Mr. Gladstone. At the end of the sixth, he had attempted to put pressure upon Mr. Gladstone, and had not succeeded. At the end of the seventh, he had succeeded in putting pressure upon Mr. Gladstone; the relief expedition had been ordered; he could do no more. The turning-point in this long and extraordinary process occurred towards the end of April, when the Cabinet, after the receipt of Sir Evelyn Baring's final dispatch, decided to take no immediate measures for Gordon's relief. From that moment it was clear that there was only one course open to Lord Hartington—to tell Mr. Gladstone that he would resign unless a relief expedition was sent. But it took him more than three months to come to this conclusion. He always found the proceedings at Cabinet meetings

particularly hard to follow. The interchange of question and answer, of proposal and counter-proposal, the crowded counsellors, Mr. Gladstone's subtleties, the abrupt and complicated resolutions—these things invariably left him confused and perplexed. After the crucial Cabinet at the end of April, he came away in a state of uncertainty as to what had occurred; he had to write to Lord Granville to find out; and by that time, of course, the Government's decision had been telegraphed to Egypt. Three weeks later, in the middle of May, he had grown so uneasy that he felt himself obliged to address a circular letter to the Cabinet, proposing that preparations for a relief expedition should be set on foot at once. And then he began to understand that nothing would ever be done until Mr. Gladstone, by some means or other, had been forced to give his consent. A singular combat followed. The slippery old man perpetually eluded the cumbrous grasp of his antagonist. He delayed, he postponed, he raised interminable difficulties, he prevaricated, he was silent, he disappeared. Lord Hartington was dauntless. Gradually, inch by inch, he drove the Prime Minister into a corner. But in the meantime many weeks had passed. On July 1st, Lord Hartington was still remarking that he "really did not feel that he knew the mind or intention of the Government in respect of the relief of General Gordon." The month was spent in a succession of stubborn efforts to wring from Mr. Gladstone some definite statement upon the question. It was useless. On July 31st, Lord Hartington did the deed. He stated that, unless an expedition was sent, he would resign. It was, he said, "a question of personal honor and good faith, and I don't see how I can yield upon it." His conscience had worked itself to rest at last.

When Mr. Gladstone read the words, he realized that

the game was over. Lord Hartington's position in the Liberal party was second only to his own; he was the leader of the rich and powerful whig aristocracy; his influence with the country was immense. Nor was he the man to make idle threats of resignation; he had said he would resign, and resign he would: the collapse of the Government would be the inevitable result. On August 5th, therefore, Parliament was asked to make a grant of £300,000 in order "to enable Her Majesty's Government to undertake operations for the relief of General Gordon, should they become necessary." The money was voted; and even then, at that last hour, Mr. Gladstone made another, final, desperate twist. Trying to save himself by the proviso which he had inserted into the resolution, he declared that he was still unconvinced of the necessity of any operations at all. "I nearly," he wrote to Lord Hartington, "but not quite, adopt words received to-day from Granville. 'It is clear, I think, that Gordon has our messages, and does not choose to answer them.'" Nearly, but not quite! The qualification was masterly; but it was of no avail. This time, the sinuous creature was held by too firm a grasp. On August 26th, Lord Wolseley was appointed to command the relief expedition; and on September 9th, he arrived in Egypt. . . .

The delay of the expedition was even more serious than Gordon had supposed. Lord Wolseley had made the most elaborate preparations. He had collected together a picked army of 10,000 of the finest British troops; he had arranged a system of river transports with infinite care. For it was his intention to take no risks; he would advance in force up the Nile; he had determined that the fate of Gordon should not depend upon the dangerous hazards of a small and hasty exploit. There is no doubt—in view of the opposition which the relieving force actually

met with—that his decision was a wise one; but unfortunately he had miscalculated some of the essential elements in the situation. When his preparations were at last complete, it was found that the Nile had sunk so low that the flotillas, over which so much care had been lavished, and upon which depended the whole success of the campaign, would be unable to surmount the cataracts. At the same time—it was by then the middle of November—a message arrived from Gordon indicating that Khartoum was in serious straits. It was clear that an immediate advance was necessary; the river route was out of the question; a swift dash across the desert was the only possible expedient after all. But no preparations for land transport had been made; weeks elapsed before a sufficient number of camels could be collected; and more weeks before those collected were trained for a military march. It was not until December 30th—more than a fortnight after the last entry in Gordon's Journal—that Sir Herbert Stewart, at the head of 1100 British troops, was able to leave Korti on his march towards Metemmah, 170 miles across the desert. His advance was slow, and it was tenaciously disputed by the Mahdi's forces. There was a desperate engagement on January 17th at the wells of Abu Klea; the British square was broken; for a moment victory hung in the balance; but the Arabs were repulsed. On the 19th, there was another furiously contested fight, in which Sir Herbert Stewart was killed. On the 21st, the force, now diminished by over 250 casualties, reached Metemmah. Three days elapsed in reconnoitring the country, and strengthening the position of the camp. On the 24th, Sir Charles Wilson, who had succeeded to the command, embarked on the *Bordeen*, and started up the river for Khartoum. On the following evening, the vessel struck on a rock, causing a further delay of twenty-

four hours. It was not until January 28th that Sir Charles Wilson, arriving under a heavy fire within sight of Khartoum, saw that the Egyptian flag was not flying from the roof of the palace. The signs of ruin and destruction on every hand showed clearly enough that the town had fallen. The relief expedition was two days late.

The details of what passed within Khartoum during the last weeks of the siege are unknown to us. In the diary of Bordeini Bey, a Levantine merchant, we catch a few glimpses of the final stages of the catastrophe—of the starving populace, the exhausted garrison, the fluctuations of despair and hope, the dauntless energy of the Governor-General. Still he worked on, indefatigably, apportioning provisions, collecting ammunition, consulting with the townspeople, encouraging the soldiers. His hair had suddenly turned quite white. Late one evening, Bordeini Bey went to visit him in the palace, which was being bombarded by the Mahdi's cannon. The high building, brilliantly lighted up, afforded an excellent mark. As the shot came whistling round the windows, the merchant suggested that it would be advisable to stop them up with boxes full of sand. Upon this, Gordon Pasha became enraged.

> He called up the guard, and gave them orders to shoot me if I moved; he then brought a very large lantern which would hold twenty-four candles. He and I then put the candles into the sockets, placed the lantern on the table in front of the window, lit the candles, and then we sat down at the table. The Pasha then said, "When God was portioning out fear to all the people in the world, at last it came to my turn, and there was no fear left to give me. Go, tell all the people in Khartoum that Gordon fears nothing, for God has created him without fear."

On January 5th, Omdurman, a village on the opposite bank of the Nile, which had hitherto been occupied by

the besieged, was taken by the Arabs. The town was now closely surrounded, and every chance of obtaining fresh supplies was cut off. The famine became terrible; dogs, donkeys, skins, gum, palm fibre, were devoured by the desperate inhabitants. The soldiers stood on the fortifications like pieces of wood. Hundreds died of hunger daily: their corpses filled the streets; and the survivors had not the strength to bury the dead. On the 20th the news of the battle of Abu Klea reached Khartoum. The English were coming at last. Hope rose; every morning the Governor-General assured the townspeople that one day more would see the end of their sufferings; and night after night his words were proved untrue.

On the 23rd a rumor spread that a spy had arrived with letters, and that the English army was at hand. A merchant found a piece of newspaper lying in the road in which it was stated that the strength of the relieving forces was 15,000 men. For a moment, hope flickered up again, only to relapse once more. The rumor, the letters, the printed paper, all had been contrivances of Gordon to inspire the garrison with the courage to hold out. On the 25th, it was obvious that the Arabs were preparing an attack, and a deputation of the principal inhabitants waited upon the Governor-General. But he refused to see them; Bordeini Bey was alone admitted to his presence. He was sitting on a divan, and, as Bordeini Bey came into the room, he snatched the fez from his head and flung it from him.

What more can I say? [he exclaimed, in a voice such as the merchant had never heard before]. The people will no longer believe me. I have told them over and over again that help would be here, but it has never come, and now they must see I tell them lies. I can do nothing more. Go, and collect all the people you can on the lines, and make a good stand. Now leave me to smoke these cigarettes.

Bordeini Bey knew then, he tells us, that Gordon Pasha was in despair. He left the room, having looked upon the Governor-General for the last time.

When the English force reached Metemmah, the Mahdi, who had originally intended to reduce Khartoum to surrender through starvation, decided to attempt its capture by assault. The receding Nile had left one portion of the town's circumference undefended; as the river withdrew, the rampart had crumbled; a broad expanse of mud was left between the wall and the water, and the soldiers, overcome by hunger and the lassitude of hopelessness, had trusted to the morass to protect them, and neglected to repair the breach. Early on the morning of the 26th, the Arabs crossed the river at this point. The mud, partially dried up, presented no obstacle; nor did the ruined fortification, feebly manned by some half-dying troops. Resistance was futile, and it was scarcely offered: the Mahdi's army swarmed into Khartoum. Gordon had long debated with himself what his action should be at the supreme moment. "I shall never (D.V.)," he had told Sir Evelyn Baring, "be taken alive." He had had gunpowder put into the cellars of the palace, so that the whole building might, at a moment's notice, be blown into the air. But then misgivings had come upon him; was it not his duty "to maintain the faith, and, if necessary, to suffer for it?"—to remain a tortured and humiliated witness of his Lord in the Mahdi's chains? The blowing up of the palace would have, he thought, "more or less the taint of suicide," would be, "in a way, taking things out of God's hands." He remained undecided; and meanwhile, to be ready for every contingency, he kept one of his little armored vessels close at hand on the river, with steam up, day and night, to transport him, if so he should decide, southward, through the enemy to the recesses of Equa-

toria. The sudden appearance of the Arabs, the complete collapse of the defence, saved him the necessity of making up his mind. He had been on the roof, in his dressing-gown, when the attack began; and he had only time to hurry to his bedroom to slip on a white uniform, and to seize up a sword and a revolver, before the foremost of the assailants were in the palace. The crowd was led by four of the fiercest of the Mahdi's followers—tall and swarthy Dervishes, splendid in their many-colored jibbehs, their great swords drawn from their scabbards of brass and velvet, their spears flourishing above their heads. Gordon met them at the top of the staircase. For a moment, there was a deathly pause, while he stood in silence, surveying his antagonists. Then it is said that Taha Shahin, the Dongolawi, cried in a loud voice, "*Mala' oun el yom yomek!*" (O cursèd one, your time is come), and plunged his spear into the Englishman's body. His only reply was a gesture of contempt. Another spear transfixed him; he fell, and the swords of the three other Dervishes instantly hacked him to death. Thus, if we are to believe the official chroniclers, in the dignity of unresisting disdain, General Gordon met his end. But it is only fitting that the last moments of one whose whole life was passed in contradiction should be involved in mystery and doubt. Other witnesses told a very different story. The man whom they saw die was not a saint but a warrior. With intrepidity, with skill, with desperation, he flew at his enemies. When his pistol was exhausted, he fought on with his sword; he forced his way almost to the bottom of the staircase; and, among a heap of corpses only succumbed at length to the sheer weight of the multitudes against him.

That morning, while Slatin Pasha was sitting in his chains in the camp at Omdurman, he saw a group of Arabs ap-

proaching, one of whom was carrying something wrapped up in a cloth. As the group passed him, they stopped for a moment and railed at him in savage mockery. Then the cloth was lifted, and he saw before him Gordon's head. The trophy was taken to the Madhi: at last the two fanatics had indeed met face to face. The Mahdi ordered the head to be fixed between the branches of a tree in the public highway, and all who passed threw stones at it. The hawks of the desert swept and circled about it—those very hawks which the blue eyes had so often watched.

The news of the catastrophe reached England and a great outcry arose. The public grief vied with the public indignation. The Queen, in a letter to Miss Gordon, immediately gave vent both to her own sentiments and those of the nation.

How shall I write to you [she exclaimed], or how shall I attempt to express *what I feel!* To *think* of your dear, noble, heroic Brother, who served his Country and his Queen so truly, so heroically, with a self-sacrifice so edifying to the World, not having been rescued. That the promises of support were not fulfilled—which I so frequently and constantly pressed on those who asked him to go—is to me *grief inexpressible!* Indeed, it has made me ill. . . . Would you express to your other sisters and your elder Brother my true sympathy, and what I do so keenly feel, the *stain* left upon England for your dear Brother's cruel, though heroic, fate!

In reply, Miss Gordon presented the Queen with her brother's Bible, which was placed in one of the corridors at Windsor, open, on a white satin cushion, and enclosed in a crystal case. In the meanwhile, Gordon was acclaimed in every newspaper as a national martyr; state services were held in his honor at Westminster and St. Paul's; £20,000 was voted to his family; and a great sum of money was raised by subscription to endow a char-

ity in his memory. Wrath and execration fell, in particular, upon the head of Mr. Gladstone. He was little better than a murderer; he was a traitor; he was a heartless villain, who had been seen at the play on the very night when Gordon's death was announced. The storm passed; but Mr. Gladstone had soon to cope with a still more serious agitation. The cry was raised on every side that the national honor would be irreparably tarnished if the Mahdi were left in the peaceful possession of Khartoum, and that the Expeditionary Force should be at once employed to chastise the false prophet and to conquer the Sudan. But it was in vain that the imperialists clamored, in vain that Lord Wolseley wrote several despatches, proving over and over again that to leave the Mahdi unconquered must involve the ruin of Egypt, in vain that Lord Hartington at last discovered that he had come to the same conclusion. The old man stood firm. Just then, a crisis with Russia on the Afghan frontier supervened; and Mr. Gladstone, pointing out that every available soldier might be wanted at any moment for a European war, withdrew Lord Wolseley and his army from Egypt. The Russian crisis disappeared. The Mahdi remained supreme lord of the Sudan.

And yet it was not with the Mahdi that the future lay. Before six months were out, in the plenitude of his power, he died, and the Khalifa Abdullahi reigned in his stead. The future lay with Major Kitchener and his Maxim-Nordenfeldt guns. Thirteen years later the Mahdi's empire was abolished for ever in the gigantic hecatomb of Omdurman; after which it was thought proper that a religious ceremony in honor of General Gordon should be held at the Palace at Khartoum. The service was conducted by four chaplains—of the Catholic, Anglican, Presbyterian, and Methodist persuasions—and concluded

with a performance of "Abide with me"—the General's favorite hymn—by a select company of Sudanese buglers. Everyone agreed that General Gordon had been avenged at last. Who could doubt it? General Gordon himself, possibly, fluttering, in some remote Nirvana, the pages of a phantasmal Bible, might have ventured on a satirical remark. But General Gordon had always been a contradictious person—even a little off his head, perhaps, though a hero; and besides, he was no longer there to contradict. . . . At any rate it had all ended very happily—in a glorious slaughter of twenty thousand Arabs, a vast addition to the British Empire, and a step in the Peerage for Sir Evelyn Baring.

DISRAELI[1]

ANDRÉ MAUROIS

Benjamin Disraeli, the eldest son of Isaac Disraeli, was born in London in 1804; he attended a private school, studied law, but turned to literature. His first novel *Vivian Grey* appeared in 1826. In 1837 he became a member of the House of Commons where he first supported Peel, but subsequently became a protectionist and leader of the reactionary Young England party. In 1847 he entered the House of Lords; in 1852 he became Chancellor of the Exchequer under Lord Derby. Subsequently defeated, he came into power in 1866 and on the resignation of Lord Derby in 1868 became premier. Defeated again, he once more became prime minister in 1874, and remained in power for six years. In 1876 he was elevated to the peerage as Earl of Beaconsfield and played a distinguished part in the Council of Berlin in 1878. He died in 1881.

THE TOP OF THE GREASY POLE

In 1859 *Punch* published a cartoon representing a sleeping lion, which Bright, Disraeli, and Russell were trying to rouse by prodding it with red-hot iron bars. On each bar was the word "Reform." The image was exact. Ever since the partial reform of 1832, which had enfranchised so limited a class of electors, every party strove in turn to interest the British Lion in a new measure. But the well-fed Lion continued to snore, and the Parliamentary Limbo

[1]Reprinted from *Disraeli* by Andrê Maurois by arrangement with the publishers, D. Appleton & Co.

was peopled with the ghost of still-born reforms. Now a Tory Government would propose giving the vote to every elector paying more than £10 in rent, and the Whig Opposition would cry shame, and the £8 was the sane limit for the Rights of Man. Now a Whig Government would would propose £7, and Derby, through the mouth of his prophet Disraeli, declared that this was giving over England to all the dangers of demagogy. The real problem was to know which of the two great parties would be favored by the new class of elector. But Gladstone held forth with indignation about the men who thus consulted electoral statistics and measured the forces of the people as those of invaders. "The persons to whom these remarks are applied are our fellow-subjects, our fellow-Christians, our own flesh and blood." Whereupon a Tory asked him why our flesh and blood stopped short at £7 rental. A few even among the Whigs felt that this sentimental verbiage was not to their taste; they withdrew from the party, and Bright dubbed them the Adullamites, for when King David "escaped to the cave Adullam . . . every one that was in distress and that was in debt and every one that was discontented, gathered themselves unto him." And then Disraeli, aided by the Adullamites, overturned the woebegone Lord John and the fervent Gladstone; and then Lord Derby, having kissed the Queen's hand, assumed ministerial power along with Disraeli. Once again they were in power with a minority behind them and by the choice of a chance coalition, and this time again it looked as if their Ministry would be short-lived.

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Suddenly, at the very outset of Derby's tenure of office, the British Lion quite inexplicably woke up in a bad

temper, and burst the bars of his cage, as represented by the railings of Hyde Park. For three days on end crowds gathered loudly demanding Reform, and troops had to be brought up. The Home Secretary burst into tears. Watching the demonstrators from her window, Mary Anne[1] saw that they had all the appearance of amusing themselves, and conceived a sympathy for them. The Queen summoned Derby to Balmoral. She told him that this question had now been agitating the country for thirty years, that one day it must be ended by being settled, and that this had best be done by a Conservative Ministry. All of a sudden Disraeli saw a magnificent stroke to play.

In his heart of hearts he had always been friendly to the idea of a suffrage extended to the more responsible section of the working-classes. That union of the aristocracy and the people which he had preached in *Sybil* would thus find its expression, and the boldest step would perhaps be also the wisest. "Why not grant a domestic vote," he said to Derby, "one household, one vote, whatever the rental, with appropriate restrictions of time and residence?" It was at least a feasible principle, and a conservative principle; it could be argued that householders are always interested in the prosperity of the country, while these arbitrary lines drawn at £10 or £5 or £6, were absurd and impossible to justify. Moreover, the party which enfranchised these new electors would have some chance of rallying them to itself. Best of all, the Liberals would lose the most popular plank in their platform. Really, the risk was worth trying. But would the party accept it?

The party showed surprising intelligence. The Tories had no reason for clinging to this electorate of 1832, which,

[1]The wife of Disraeli.

called into being by their enemies, had kept them out of power now for thirty years. The idea of putting the ace of trumps on the Whigs' best card delighted them, and in spite of a few dissentients, the bulk of the rank-and-file accepted the plan of campaign. Immediately the dawn of a great victory was felt to be at hand. Many Liberals, taken aback, felt that if the Conservatives were thus carrying out a Liberal policy, they could not refuse to vote with that party. Gladstone saw himself routed. The only wise attitude for him would have been one of triumph, but he was speechless at seeing the Spirit of Evil thus waving aloft the banner of the angels. He fell with inconceivable violence on the Machiavellian foe, who, for his part, was careful by his air of unconcern to accentuate the picture of wild rage which Gladstone had just displayed. "The right hon. gentleman," said Disraeli, "gets up and addresses me in a tone which, I must say, is very unusual in this House. Not that I at all care for the heat he displays, although really his manner is sometimes so very excited and so alarming, that one might almost feel thankful that gentlemen in this House, who sit on opposite sides of this table, are divided by a good broad piece of furniture."

The division gave the Ministry a majority of twenty-one. In a hostile Parliament, Disraeli had put through a bill which Whig Governments had vainly sought to pass for thirty years. It was a great Parliamentary triumph. Gladstone felt as much, and noted in his diary: "A smash perhaps without example." He was deeply mortified. "I met Gladstone at breakfast," wrote one observer. "He seems quite awed by the diabolic cleverness of Dizzy." Derby was delighted; he recognized that the measure was "a leap in the dark," but he added, rubbing his hands, "Don't you see that we have *dished* the Whigs?"

After the division, the Conservative cheers on Dizzy's behalf were deafening and prolonged. Every one wanted to shake him by the hand. After leaving Westminster, many of them met at the Carlton and improvised a supper-party. Disraeli dropped in at the Club for a moment on his way home, and was once more welcomed amid endless cheers. His friends beseeched him to sup with them, but he knew that Mary Anne was awaiting him, that she also had prepared a supper, and he did not wish to disappoint her. On the next day she said proudly to one of her friends, "Dizzy came straight home; I had got a pie ready and a bottle of champagne. He ate half of the pie and drank all the champagne, and he said to me, 'My dear, you are more of a mistress to me than a wife.'" She was then seventy-seven.

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This success greatly altered Disraeli's position in Parliament. There was nothing in the defeat of Gladstone so pathetic as in that of Peel. It was slightly amusing, and also a little startling. Two party leaders, both of them among the greatest known to the House of Commons, had tried at twenty years' interval to engage this Dizzy in combat, and both had gone down. Here was the man who had so often talked of the Asian mysteries—was he not himself a man of mystery? What was his goal? What were his designs? When he listened with that impassive mask of his to Gladstone's torrent of invective, what were his thoughts? A new character was taking shape in the popular imagination, that of the Sphinx. *Punch* published a drawing which showed an immense stone Sphinx being dragged towards the temple of Reform by a horde of naked slaves, Gladstone among them, flogged onward

by Lord Derby. It was entitled "D'ISRAEL—I IN TRIUMPH."

None who then met him could escape this complex impression of power and wizardry. The face had veritably acquired the immobility of stone, and there was a profound difference between him and the mortal men who surrounded him. "I would as soon have thoughts of sitting down at table with Hamlet, or Lear, or the Wandering Jew," wrote a contemporary after meeting him. And he added: "They say, and say truly enough, 'What an actor the man is'"—and yet the ultimate impression is of absolute sincerity and unreserve. Grant Duff will have it that he is an alien. What's England to him, or he to England? That is just where they are wrong. Whig or Radical or Tory don't matter much, perhaps; but this mightier Venice—this Imperial Republic on which the sun never sets—that vision fascinates him, or I am much mistaken. England is the Israel of his imagination, and he will be the Imperial Minister before he dies—if he gets the chance."

And this chance, contrary to all expectations, was close at hand. Derby's attacks of gout became so frequent, and so rarely was he able to fulfil the duties of his post, that he felt it his duty in the end to arrange for his retirement. Disraeli beseeched him to stay, pledging himself to do all the real work while Derby kept the titular leadership. But Derby replied that he was about to write to the Queen informing her of his resignation, and expressing his hope that Her Majesty would turn to Disraeli as his successor, and assuring her that he himself, from his retirement, would combine to support Disraeli with all the authority of his name. "And I cannot make this communication without gratefully acknowledging your cordial and loyal coöperation with me, in good times and bad,

throughout this long period." Disraeli's merit in begging his chief to remain was all the greater because he then already knew that, in the event of Derby's retiral, it would be himself whom the Queen would summon. She had told him so herself. On the day of the chief's formal resignation, a messenger came to bid Disraeli have audience with Her Majesty at Osborne. The magician was not without belief in his sorcery, for it did not escape his notice that this messenger, General Grey, was none other than that Colonel Grey who had been his stammering and fortunate rival at Wycombe in his first battles at the hustings. The first note of congratulation came from Derby: "You have fairly and honorably won your way to the highest round of the political ladder, and long may you continue to retain your position!"

Next day Disraeli was received by the Queen at Osborne. She seemed radiant, and held out her hand, saying, "You must kiss hands." He fell on one knee, and very whole-heartedly he kissed that small plump hand. He was profoundly happy. Outside a dazzling sun was shining. After all, life was worth living. One of the first members of Parliament whom he met was James Clay, who, as a young man, had discomfited him at Malta by his skill at billiards. "Well, Disraeli," said Clay, "when you and I traveled together, who would ever have thought that you would be Prime Minister?"

"Who, indeed! But, as we used to say in the East: God is great!—and now he is greater than ever."

On the whole his welcome was favorable. "A triumph of industry, courage, and patience," even his adversaries admitted. When he entered the House of Commons for the first time as Prime Minister, the lobbies were thronged with men who had gathered to acclaim him. John Stuart Mill was speaking and had to break off for several minutes.

A month later Mary Anne, as the wife of the Prime Minister, gave a great reception of the Foreign Office, where Lord Stanley had been good enough to lend her the necessary rooms for the evening. The weather was wretched; London was swept by a hurricane of wind and rain. Nevertheless, everybody was there, the whole Conservative party, some Liberals too, the Gladstones among them, and many friends. Dizzy, in all his glory, escorted the Princess of Wales round the rooms; on the Prince's arm was Mrs. Dizzy, looking very old and very ill. For a month now she had had a cancer, and knew it, but she refused to tell her husband. This mixture of the glorious and the decrepit added a touch of melancholy to the evening of triumph. A wave of sympathy had enveloped this old couple after all their struggles. They had been accepted. In every drawing-room in London the wife of the Prime Minister was simply known as "Mary Anne." Disraeli himself bore in mind the astounding acrobatics which had brought about his elevation. "Yes," he replied to those who offered their congratulations, "I have climbed to the top of the greasy pole." His friend Sir Philip Rose said to him, "If only your sister had been alive now to witness your triumph, what happiness it would have given her!"

"Poor Sa," he said, "poor Sa! Yes, we have lost our audience."

THE QUEEN

A new Chancellor of the Exchequer was chosen. The Prime Minister sent word of this to the Queen: "Mr. Disraeli ought to observe to Her Majesty that Mr. Ward Hunt's appearance is rather remarkable, but anything but displeasing. He is more than six feet four inches in stature, but doesn't look so tall from his proportionate

breadth; like St. Peter's at Rome no one is at first aware of his dimensions. But he has the sagacity of the elephant as well as its form." For writing to a Sovereign, the tone was startlingly light, but she was delighted.

Disraeli had exasperated more men than one in the course of his life, but women he had found indulgent. His horror of abstract reasoning, his old-world courtesy, the imperceptible undercurrent of cynicism, his consciously flowery phrases—he had everything in him to attract women. And they inspired him with a sentiment which was not sensual love, but rather a tenderness both humble and superior, a gentle and hidden fraternity of spirit. He liked their obstinacy, their ignorance, their ingenuousness. It was a woman, Mrs. Austen, who had found a publisher for *Vivian Grey;* it was women, the Sheridan sisters, then Lady Cork and Lady Londonderry, who had launched him into society; it was a woman, Mary Anne, who had given him a seat in Parliament. At every turning of memory's pathway he found one of those ministering faces leaning over his own self-disgust and vexation of soul. He looked with an expert eye on this august widow, with her white tulle cap, waiting for him at the top of the state staircase, and he felt delightfully at his ease.

Since the death of her dearly loved consort, the Queen had lived in solitary grandeur. She had vowed to respect every wish and every custom of Albert's. Swathed in crape, she wandered from castle to castle, from Windsor to Osborne, from Osborne to Balmoral. The public complained of her seclusion, and she suffered from the knowledge of her unpopularity. No one understood her, and no one had understood Albert either, and he had suffered from that, he too. . . . No one except Mr. Disraeli. It was surprising, for she often remembered the mistrust

he had inspired in them, both in her husband and herself, at the time of poor Sir Robert Peel's downfall. In those days Albert had declared that this Disraeli had not the slightest trace of a gentleman in his make-up. And yet, the Prince, towards the close of his life, had sometimes taken a hesitating pleasure in conversing with the leader of the Opposition. He had found that Disraeli was cultivated, and better read in English history than any other statesman, and he had realized that towards the Throne his attitude was irreproachable.

But particularly on Prince Albert's death had Mr. Disraeli revealed himself. Nobody had written the Queen such a beautiful letter; nobody had spoken more finely of the Prince in the House of Commons. The Queen had come to believe that he was the only person who had really appreciated the Prince. And he had been rewarded by the gift of Prince Albert's speeches, and a letter: "The Queen cannot resist from expressing, personally, to Mr. Disraeli her deep gratification at the tribute he paid to her adored, beloved, and great husband. The perusal of it made her shed many tears, but it was very soothing to her broken heart to see such true appreciation of that spotless and unequalled character."

So the shade of Albert approved. But there were other bonds than one of memory between the Queen and her Minister; their natures, superficially so different, had subtle affinities of their own. Both would think with simple-hearted pride of the vast Eastern Empire governed, from a hyperborean island, by this stout, self-willed little woman and her old, stooping Minister. People might think some of the Queen's foibles ridiculous, and many of Disraeli's artificial, but in both of them dwelt courage and greatness. Through him she could savor more fully the pleasure of being a Sovereign. He set her with such

manifest happiness at the head of the splendid procession of life. When he talked to her of her realms, she could feel herself all-powerful. With this Minister who described Cabinet meetings to her as if they were scenes of fiction, for whom politics was a tale of personal adventures, her public business recovered the charm it had held in Albert's day. Disraeli knew that he was amusing to the Queen, and found pleasure in addressing ironic and perfectly polished epistles to Her Majesty. Did she always grasp them? She grasped much more fully than her familiars supposed. She relished the diversion of a successful sleight-of-hand, and then, with a sharp sense for reality, she firmly led the magician back towards the desired course of action.

If the Prime Minister, in order to pacify in some small degree a disturbed Ireland, was anxious for the Prince of Wales to pay a visit to that country, he wrote: "Mr. Disraeli would venture to observe that during two centuries the Sovereign has only passed twenty-one days in Ireland. His Royal Highness might hunt. This would in a certain degree combine the fulfilment of public duty with pastime, a combination which befits a princely life." The Queen approved: "but with this understanding, that the expenses of these royal visits should be borne by the Government, who press them constantly and most annoyingly on the Queen, and which are solely for political purposes. For health and relaxation, no one would go to Ireland."

Frequently the Minister defended himself. When he was asked later what was the secret of his success with the Queen, he replied, "I never refuse; I never contradict; I sometimes forget." A sacrifice to the pleasure of epigram. Contradict, he often did. When the Archbishop of Canterbury died and the Queen insisted on making Tait,

the Bishop of London, his successor, Mr. Disraeli raised grave objections:

> This is to be observed of the Bishop of London, that though apparently of a spirit somewhat austere, there is in his idiosyncrasy a strange fund of enthusiasm, a quality which ought never to be possessed by an Archbishop of Canterbury or a Prime Minister. The Bishop of London sympathizes with everything that is earnest; but what is earnest is not always true; on the contrary, error is often more earnest than truth. . . .
>
> Mr. Disraeli wishes not to conceal the infinite pain with which he thus seems to differ on so great a question, from a sovereign to whom he is not only bound by every tie of personal devotion, but whose large and peculiarly experienced intelligence he acknowledges and appreciates, and whose judgment on many occasions would have more influence with him than that of all his colleagues.
>
> His idea of the perfect relation between the sovereign and her minister is that there should be on her part perfect confidence; on his, perfect devotion. In the blended influence of two such sentiments, so ennobling and so refined, he sees the best security for Your Majesty's happiness and the welfare of the realm.

The Queen insisted. For her own part, she knew quite well that Bishop Tait was innocent of all enthusiasm. Could she have said as much of the Prime Minister of England?

One day Mary Anne received a box of fresh primroses from Windsor, with a letter from the Princess Christian. "Mamma desires me to send you the accompanying flowers in her name for Mr. Disraeli. She heard him say one day that he was so fond of May and of all those lovely spring flowers that she has ventured to send him these, as they will make his rooms look so bright. The flowers come from Windsor." Mary Anne replied with a sentence which Dizzy had obviously edited for her: "I performed

the most pleasing office which I ever had to fulfil in obeying Her Majesty's commands. Mr. Disraeli is passionately fond of flowers, and their lustre and perfume were enhanced by the condescending hand which had showered upon him all the treasures of spring."

The Minister sent all his novels to the Queen. The Queen presented the Minister with her *Journal of Our Life in the Highlands.* "We authors, Ma'am . . ." the Premier would often say thereafter, and a smile showed on the masterful little mouth. Every week the primroses from Windsor, the violets from Osborne, would arrive at Grosvenor Gate in their moss-lined boxes. The official correspondence became a curious blend of pastoral poetry and realist politics.

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There was at least one man in England in whose eyes this elevation of Disraeli, and this intimacy of the Crown with a Hebrew mountebank, was an intolerable scandal: that was Mr. Gladstone. In March, 1868, *Punch* published a drawing which showed a theatre dressing-room. In front of the mirror, Mr. Bendizzy, a gaunt comedian in the dress of Hamlet, was complacently repeating, "To be or not to be, that is the question. . . . Ahem!" In the background stood Mr. Gladstone, the tragedian in ordinary clothes, gazing with envy and scorn, and muttering: "'Leading business' forsooth! His line is 'general utility'! Is the manager mad? But no matter-rr—a time will come——"

A feeling was more complex than a mere jealousy between star performers. Gladstone would doubtless have stomached, with resignation and modesty, the triumph of, say, Stanley. But passions, like gods, take human form in order to act, and ambition to tempt him, had as-

sumed the shape of a virtuous hatred. For twenty years, whilst he rose higher and ever higher, in a long murmur of admiration, amidst his respectful peers, he saw climbing over against him a hostile and bizarre figure; in that lofty and almost unpeopled zone into which his talents had brought him, this was almost the only figure he met with, and despite himself he took it as the measure of his own success, and deemed himself outstripped by all if he were outstripped by Disraeli. "One of the most grievous and constant puzzles of King David was the prosperity of the wicked and the scornful. . . . That the writer of frivolous stories about Vivian Grey and Conings by should grasp the sceptre before the writer of beautiful and serious things about *Ecce Homo*—the man who is epigrammatic, flashy, arrogant, before the man who never perpetrated an epigram in his life, is always fervid, and would as soon die as admit that he had a shade more brain than his footman—the Radical corrupted into a Tory before the Tory purified and elevated into a Radical—is not this enough to make an honest man rend his mantle and shave his head and sit down among the ashes inconsolable."

But Gladstone was never the man to sit down among ashes. He may indeed have sung, "How long wilt thou forget me, O Lord? How long shall mine enemy be exalted over me?" But like King David, he added, "Lighten mine eyes, lest I sleep the sleep of death, lest mine enemy say, 'I have prevailed against him!'"

So ill did he conceal his spite that, contrary to parliamentary usage, he picked a quarrel in the very first week of Disraeli's Government. In carrying out the electoral Reform, Disraeli had certainly stolen a weapon from the Liberal party's armory, but happily there remained much else to be reformed. The House of Lords could be re-

formed, and the Church, and the Crown, and the Army, and Education. Gladstone was ready to reform the solar system rather than leave Disraeli peacefully enjoying an unjust fortune. But with a very exact sense of what was actual in politics, he selected the Church, and in particular the Irish Church. Certainly, it was contrary to religious liberty that the Catholics of Ireland should have to maintain a State Protestant Church. Ireland was then in the depths of trouble. Crimes and outrages were being committed by the hundred, and the criminals could not possibly be punished because the whole country was their accomplice. Gladstone maintained that by the separation of Church and State in Ireland, by "disestablishing" the Protestant Irish Church, one cause of discontent, and perhaps the gravest, would be removed, and then Disraeli realized that his rival had determined to fight the elections on a religious issue.

Nowhere was the Disraelian doctrine more firm. Was he himself a believer? He could not, like Gladstone, have plunged with passion into theological controversies. He thought that men's minds are periodically submerged by floods of ecclesiastical thought, and that these storms are of small import, because the subsiding waters never fail to reveal once again the same Ark, motionless on the mountain top. That Ark was the semitic and Christian revelation, the Bible made complete by the Gospels; it is also the sense of mystery. Disraeli believed wholeheartedly that the world is divine; the thought of existence (and his own especially) as of a miracle; the biological sciences, at that time greatly emblazoned by Darwin and Huxley, sought to transform the miracle into an equation, but that only annoyed him. He was ignorant of them, and his scorn matched his ignorance. A few years earlier, in a famous speech at Oxford, he had de-

fended the Church against the innovators: "Why, my Lord, man is a being born to believe. And if no Church comes forward with its title-deeds of truth, sustained by the tradition of sacred ages and by the conviction of countless generations, to guide him, he will find altars and idols in his own heart and his own imagination. . . . The discoveries of science, we are told, are not consistent with the teachings of the Church. . . . What is the question now placed before society with a glib assurance the most astounding? The question is this—Is man an ape or an angel? My Lord, I am on the side of the angels."

A burst of laughter echoed round the amphitheatre. Really? Was Mr. Disraeli on the side of the angels? All England held its sides with merriment. *Punch* did not lose such a fine opportunity: a simian Dizzy, in white robes, with large wings. But never had Disraeli been more deeply in earnest. He believed that man is more than a machine, and that over and above the matter submitted to physical and chemical reactions, there exists a different essence, which can be called the soul, the divine, the genius, an essence altogether of the angels. As for the literal truth of one religion or another, he probably gave that hardly a thought. But on this subject, nevertheless, he had ideas to which he clung.

The first was the necessity of fixity of dogma, for the peace of minds no less than of the State. In ethical or aesthetic pseudo-religions he put no trust. "Every religion of the Beautiful ends in orgy." To Dean Stanley, a partisan of the Broad Church, that is to say, of the wide interpretation of the sacred texts, he had one day remarked ironically, "No dogma, no dean, Mr. Dean." From boyhood he had admired the changelessness of the Roman Church. In default of Rome, the Church of

England seemed to him the sole safeguard of the country's spiritual security.

His second idea was the neccssity of a bond between Government and Religion. In this regard the situation in England appeared to him as peculiarly fortunate. The Sovereign was the Head of the Church, and its dignitaries were appointed by the Sovereign in person. Thus the Church, far from being a State within the State, *imperium in imperio*, actually fortified the State's authority. It was a bond which must not be broken; the disestablishment of the Irish Church might be a just measure, but Disraeli considered it to be the first step in a dangerous direction, and a reversal of the Constitution. He made ready, therefore, to engage in the electoral battle on the ground chosen by Gladstone. There, against a paradoxical assailant, he would stand forth as the paradoxical champion of the Church.

MOURNING

Meanwhile, Mary Anne was very ill. From 1866 she had had a cancer of the stomach; she knew it, but forced herself to hide the truth from Dizzy, whilst he, thinking that she was ignorant of it, affected to speak lightly of the disease. Courageously she continued to live a social life. In 1872 the young *chargé d'affaires* of the French Embassy saw, in one drawing-room, a strange being trapped out like a kind of pagoda, whom he took for some aged rajah. It was Mary Anne, and behind her was Dizzy, painted and sepulchral, his last ringlet dyed jet-black and fixed on his bald brow. On her heart Mary Anne wore, as one wears the badge of an order, a huge medallion which framed a portrait of her husband. She was eighty-one, and he, sixty-eight: a ridiculous and touching pair.

It became hard for them to take care of each other. Sometimes they were both laid up, and they corresponded from one room to the other. Dizzy to Mrs. Dizzy: "Being on my back, pardon the pencil. You have sent me the most amusing and charming letter I ever had. It beats Horace Walpole and Mme. de Sévigné. Grosvenor Gate has become a hospital, but a hospital with you is worth a palace with anybody else. Your own D."

She would say to her friends, "Thanks to his kindness, my life has been simply one long scene of happiness." "We have been married for thirty years," he countered, "and I have never been bored with her." Mary Anne could hardly take nourishment any longer. Visiting friends one evening, she was seized with a bout of pain so severe that she could not hide it, and thenceforward she gave up going out. Her husband was forced then to leave her sometimes, but he never did so, for however short a period, without sending her countless letters. Dizzy to Mrs. Dizzy: "I have nothing to tell you except that I love you, which, I fear, you will think rather dull."—Mrs. Dizzy to Dizzy: "My own dearest, I miss you sadly. I certainly feel better this evening. . . . Your own devoted Beaconsfield."

She did not think she could stand a journey, so they spent the summer together in London. They drove in the carriage, visiting unknown districts and trying to forget that the park stretching before their windows was called Hyde. Then, as she grew gradually worse, she tried to think that Hughenden would do her good. But she was past curing; her stomach refused all nourishment. Although she died literally of starvation, she still received a few friends with a very good grace, taking the air with them in her little trap drawn by the old pony. As soon as she had left the room, Disraeli would talk of his wife's

sufferings, and for the first time his visitors would see that face, which they had always known as impassive, overwhelmed by emotion. When it was obvious that she was beyond recovery, he wired for Montagu Corry to come, feeling himself unable to bear the catastrophe alone. She died on September 15, 1872, and amongst her papers was found the following letter:—

June 6, 1856.

My own dear husband,—If I should depart this life before you, leave orders that we may be buried in the same grave at whatever distance you may die from England. And now God bless you, my kindest, dearest! You have been a perfect husband to me. Be put by my side in the same grave. And now, farewell, my dear Dizzy. Do not live alone, dearest. Some one I earnestly hope you may find as attached to you as your own devoted

Mary Anne.

. . . . . .

The most indifferent souls, and perhaps even the hardest, can feel the human values of a genuine grief. The keenest sympathy was universally felt. Gladstone forgot all political rancor and wrote a deeply moving letter: "You and I were, as I believe, married in the same year. It has been permitted to both of us to enjoy a priceless boon through a third of a century. Spared myself the blow which has fallen on you, I can form some conception of what it must have been and be. . . ." And he assured him that in this hour of trial he felt deeply for him and with him. He was sincere, and for an instant, no doubt, each of the two rivals appeared to the other in his true light, no longer distorted by passion. Thus it happens that from time to time a madman may have a few minutes of relief, during which his phantoms flee away. But then the shapes are twisted again, the faces around him begin

to grimace, and once more his attendant turns into a monster.

While she lived, his Mary Anne had been justly proud of the fact that she spared Dizzy all those vexatious cares which exhaust a man's mind. Since his marriage, house and servants had for him become perfect machines to which he need not give a moment's thought. "There was no care that she could not mitigate, and no difficulty which she could not face. She was the most cheerful and courageous woman I ever knew." But once gone, she could no longer protect her great man. Her fortune had only been a life-interest, even the house passed to heirs, and Dizzy had to move out and take refuge in an hotel. To leave Grosvenor Gate, where he had spent thirty-three happy years, was like a second parting from Mary Anne. Here was the house where she had waited for him, night after night, on his return from the Commons, the house always lit up, which he could see shining from afar in the fog when he came home after a trying sitting. Here was the domestic hearth, the cosy spot where body and soul are relaxed, where criticism becomes praise, and blame, a caress. Never again, no doubt, would he know the kindliness of a true shelter. The loneliness of the hotel, the worst loneliness of all, alive only with stupid furniture, dreary meals and unknown neighbors—such would be his London life henceforth. When he called to his coachman "Home," he remembered suddenly that he no longer had a home, and his eyes filled with tears. Without his secretary, Montagu Corry, who watched over him like a son, without friends like the Manners or the Rothschilds to welcome him, he would have been a wreck. But no friendship, however fine, can replace the fondness of a woman. In the silence of his hotel room, he watched memory fleeing from a certain gay voice.

APPENDIX

APPENDIX

DEFINITIONS OF BIOGRAPHY

The word *biography* first occurs in Dryden's preface to his translation of Plutarch's *Lives.* Composed of the Greek word *βίος*, life, and *γράφη*, writing, it means that kind of history which limits itself to an individual, or as Dryden says, to "the history of particular men's lives." Its scope does not comprehend the movement of races or the activities of nations; it is circumscribed by the birth and death of its subject; its central interest is one person to which all other matters must be subordinated. Edmund Gosse defines biography as "the faithful portrait of a soul in its adventures through life." Harold Nicolson gives a slightly different emphasis when he defines biography as "the history of the lives of individual men as a branch of literature," and André Maurois contends that it is neither pure history, nor pure fiction, nor pure science, but an art of combining all three of these essentials.

THE DEVELOPMENT OF BIOGRAPHY

Biography first arose from the desire to commemorate the lives of distinguished men, and also to hold them up as examples of moral excellencies or supporters of theological doctrines. Under this heading come Plutarch's lives of the Greeks and Romans, and the numerous hagiologies, or lives of saints of the Middle Ages. In this kind of writing the lives are often subordinated or altered to fit the purpose of the biographer.

The conception of biography as a faithful portrait is a late development. We find in Cavendish's *Life of Wolsey* in the sixteenth century one of the first examples of this kind of biography, in which the didactic element is subordinated to the life,

not the life to didacticism. The seventeenth century, however, did not follow this example, but returned to hagiography and developed character writing, which in the hands of Hall, Overbury, and Earle,—who followed the model of Theophrastus the Greek—stresses the traits that are typical, and excludes those that are individual. The short sketches of Aubrey (1626–98), the autobiography of Lord Herbert of Cherbury (1583–1648), and the memoirs of the Duchess of Newcastle are exceptions. Walton's *Lives* of the English Divines (1640–1678) mark an advance, but are marred by the author's interpretation of them all in terms of his own gentle soul. For example, the fiery and turbulent spirit of Dr. Donne is nowhere revealed; he has become one in nature with Walton.

It remained for the eighteenth century to give us the genuine art of biography in Dr. Johnson's *Life of Savage*, Boswell's *Life of Dr. Johnson*, and Gibbon's *Autobiography;* though Pepys *Diary* in the seventeenth century (not revealed until the nineteenth) is a classic in the same vein. Following the Boswell formula, come Lockhart's *Life of Scott*, Moore's *Life of Byron*, and the less distinguished lives of Dickens by Forster, and of Carlyle by Froude. Southey's *Life of Nelson* belongs to the older commemorative method of lyrical hero worship. There are numerous encyclopedic biographies of erudition in this period, usually appearing in two or more volumes, like Masson's *Life of Milton*, Lewes' *Life of Goethe*, Morley's *Life of Gladstone*, and Trevelyan's *Life of Macaulay*, which belong principally to "the literature of knowledge" rather than to "the literature of power." Twentieth century biography as represented by Strachey, Maurois, and Bradford, is an art of psychography, or the impartial revelation, or exposé of a man's soul.

Nicolson maintains that biography flourishes in a sceptical age like the eighteenth century and our own times: "The less people believe in theology the more do they believe in human experience"; and they seek biography to become familiar with human nature, rather than to find ethical examples in the lives of saints and heroes. It is interesting to note the different kinds of men that have attracted biographers through the ages.

Plutarch described Greek and Roman warriors and statesmen; the church Fathers, the lives of Saints; Vasari, the Italian painters of the Renaissance; Walton, Anglican Ecclesiastics; Johnson, Boswell, and Gibbon, literary men. In the nineteenth century appear numerous biographies of statesmen, warriors, scientists, and men of letters, and in our own times of democratic faith in "a man's a man for a' that," everybody seems to be regarded as worthy of a biography.

BIOGRAPHERS AND CRITICAL ESTIMATES

Thomas Carlyle's essay on Biography reveals the Victorian conception of biography as encomium and hero worship. Carlyle is noted, one might say notorious, for finding in his heroes, Cromwell, Frederick the Great, Goethe, and other great men, qualities of character which he himself admired, but which they did not possess. Moreover, his great men in *Heroes and Hero Worship* are posed before us not as human personalities, but as examples of abstract ideals which Carlyle wished to glorify; hence he gives us the hero as divinity, the hero as prophet, the hero as poet, and so forth, but not like Boswell or Lockhart the hero as a human personality.

Nevertheless Carlyle's essay on the worth of biographical writing contains some of the finest passages that have been written on the subject. His ideal of true biography, moreover, contradicted his practice. When Lockhart's *Life of Scott* was attacked because of its frankness, Carlyle nobly defended what is justly held to be the second greatest biography in English literature. "For our part," he wrote, "we hope that all manner of biographies that are written in England will henceforth be written so. If it is fit that they be written otherwise, then it is still fitter that they be not written at all: to produce, not things, but ghosts of things can never be the duty of man." "How delicate, how decent is English biography, bless its mealy mouth! A Damocles Sword of Respectability hangs forever over the poor English life writer . . . and reduces him to the verge of paralysis." We should remember also Carlyle's instructions to Froude to paint him as he was, and also when Froude

faithfully carried out his task, what an uproar arose from the circles of Victorian Respectability. Carlyle would have agreed with Whitman, who directed his biographer, Horace Traubel, to leave out nothing, and to put in all the Hell's and the Damn's.

PLUTARCH (c. 46–120 A. D.), born in Chaeronea in Boeotia, after studying philosophy at Athens, traveled to Rome where he lectured on philosophy, and became the teacher of the emperor Hadrian. Trajan gave him the rank of Consul, and Hadrian made him procurator of Greece. He died at his birthplace where he had been serving as archon and priest of the Pythian Apollo.

His voluminous writings known as *Opera moralia* are discourses on education, morals, and philosophy. Living at a time when he could look back upon the glories of Greece and the grandeurs of Rome, he was much impressed by parallels that could be drawn from the lives of illustrious men of both civilizations. To us he is famous for his Parallel Lives of Greek and Roman warriors and statesmen. As a biographer, he was interested in human personalities, but as a moralist and philosopher, he was always a searching analyst of the motives for their conduct. His didactic prepossession led him astray from the path of pure biography into the less certain field of ethical instruction so that he became the Father of what has been termed the deductive school of biography, which is more interested in drawing moral instruction from the lives of men than in inductively revealing them as they were. One by one Plutarch's heroes are subjected to the tests of moral philosophy, and condemned or praised as they serve to illustrate the vices and virtues marked out in Aristotelian ethics. His influence upon biographical writing is incalculable, and it may be said that not until the time of Doctor Johnson and Boswell did biographical writing free itself from the deductive and didactic methods he inaugurated.

SAINT BONAVENTURA (John of Fidanza) (1221–1274), born in Bagnarea, Tuscany, in 1221, received his cognomen, *Bonaventura*,

from St. Francis of Assisi. Destined by his mother for the church, he entered the order of Franciscans in 1243. Ten years later, following study in Paris, he succeeded to the chair of John of Rochelle, and in 1255 received the degree of doctor, and presently became head of the order at Paris. In return for supporting the election of Gregory I, he received the titles of cardinal and bishop of Albans. He died in 1274 at the great council at Lyons. Sixtus IV canonized him in 1482, and Sixtus V ranked him sixth among the doctors of the church in 1587.

His theological discourses reveal him among churchmen like St. Augustine who fell under the influence of Plato rather than of Aristotle. More important for our times, however, are his accounts of the life of his patron Saint, Francis of Assisi. His biography is an example of what Harold Nicolson terms hagiography. It is a commemorative and didactic panegyric of a saint, written for the glory of God and the Christian church, rather than a realistic revelation of a human personality written for the amusement of men. Bonaventura's purpose, therefore, leads him to stress not merely St. Francis' life of poverty, humility, and charity, but his divine powers of preaching, healing, and miracle working.

The life of Benvenuto Cellini is an early example of biographical writing free from extraneous purposes. Cellini does not write like Plutarch to glorify virtue and condemn vice, or like Bonaventura to canonize a saint, or like St. Augustine to display his sins and celebrate the glories of repentance. He writes to tell the world frankly, if with abundant conceit and pride, what an interesting fellow he had been, through what perilous adventures he had passed, and under what difficulties he had wrought his artistic triumphs. He exhibits the Renaissance passion for *virtu*, for excellence and versatility. Sometimes a rascal and always a robust pagan and lusty examplar of the artistic temperament, he has, perhaps, two faults in his biography: his sense of the dramatic which leads him sometimes to draw the long bow in story telling, and his constant passion to prove, even by omitting damaging facts, that he was right

and his enemies wrong. These flaws, however, do not intrude unpleasantly or lessen our fascination for one of the most vivid and enthralling autobiographies of the world.

George Cavendish (1500–1562), born in his father's manor at Suffolk, married, about 1524, Margery Kemp, the niece of Sir Thomas More. He entered the service of Wolsey as gentleman-usher about 1527, and by close attendance upon the Cardinal's person gratified his passion "to see and be acquainted with strangers, in especial with men in honour and authority." He was faithful to his master after the downfall, and received from the privy council the tribute of having been "a just and diligent servant." In 1530 he retired to his estate in West Suffolk. In 1557 he completed the biography of Wolsey, which was not published, but circulated in manuscript. From such a copy Shakespeare and Fletcher drew their chronicle history play, *Henry VIII.* A garbled edition appeared in 1641, and authentic texts in 1810 and 1815. The author is thought to have died at his home in or about 1562.

To Cavendish has been awarded the honor of "having given to English literature the first specimen of artistic biography."[1] His *Life of Wolsey* has perspective, unity, and picturesqueness. Written more than two decades after the events, it has the advantage of detachment. Cavendish is judicial; he perceives both the powers and the limitations of his former master. His purpose is not to write a panegyric, but to illustrate and to comment upon the fickleness of fortune and the ravages of mutability. His moving pageant of colorful detail, and his intense interest, which he makes us share, in the character as well as the fate of Wolsey, save his biography from being a mere hagiography, or moral homily on the fates of men in high places.

The *Grace Abounding* of John Bunyan is the foremost autobiography of Protestant confession, as St. Augustine's is the foremost Catholic confession. It is also a record of the arduous and painful process of attaining a conviction of spiritual salvation. The immense seriousness of the soul's pilgrimage through

[1] *Cambridge History of Literature*, vol. iii, p. 336.

this vale of trial and tribulation, the terrifying visions and hallucinations which characterized the adherents of Puritanism, are well illustrated by Bunyan's apprehensions over his sins of commission. His sins, however great they were to him, to us are trifles like dancing, ringing church bells, and playing at tip-cat, or at the worst loud swearing, which he seems speedily to have conquered. The humility and piety of his search for righteousness, the joyousness of faith attained he reveals in a simple unaffected style made up from a vocabulary derived from his constant perusal of the King James Bible of 1611.

The secret code, containing the *Diary* of SAMUEL PEPYS, not broken until the nineteenth century, gives us a fair, though not certain, guarantee that here is an unblushing revelation of all the idiosyncrasies of a personality written for no human eye but that of the author. In fact some passages, which are unprintable, have never been given to the world. "Wives and husbands," writes Professor Cross, "cannot be outspoken of one another in print." Pepys *Diary* would seem a signal exception, were it not for the savage and morose maledictions of the late August Strindberg found in the pitiless diagnoses of his marital experiences. (See *A Son of a Servant* and *The Confession of a Fool.*) Pepys in contrast to both Bunyan and Strindberg shows a nature bubbling over with "the joy of life." No one ever enjoyed life more than he, or expressed such naïve wonder and delight over its vicissitudes, and no other biographer has revealed the essence of human nature so fully that we find, as Professor Coffin has eloquently expressed it "the whims, parodoxes, idle thoughts, importances and pomposities, selfishnesses and generosities, kindliness and hatefulness, the trivia and emphemera and the bronze of any complete man."

JAMES BOSWELL (1740–1795) the son of a Scotch lawyer, was educated at Edinburgh. After making his way into the literary circles of his native city, he went to London in 1762 principally to become acquainted with Doctor Johnson whom he already admired. In 1765 he went abroad and attained his object of

meeting Voltaire and Rousseau; he also became acquainted with Paoli, the champion of Corsica, of whom he wrote an account in 1768. Returning to London he attached himself to Doctor Johnson, toured the Hebrides with him and continued attendance until the Doctor's death in 1784. His account of the tour in the Hebrides appeared in 1785, his biography in 1791, and a second edition in 1793.

Boswell bids fair to rank first among biographers of the world. Carlyle lauds his hero worship, Macaulay calls him a fool, and Nicolson regards him as occasionally silly, and frequently an ass, and deplores his lack of genuine humor, his self-abasement, his drunkenness and sensuality, and insufferable egotism. Whatever may be our opinion of the man, we cannot deny that he produced, as he himself remarked, "the most entertaining book that ever appeared." His *Life of Johnson* is the first example of the inductive method of biography—which unrolls before us a succession of vivid details, of conversations, and anecdotes, of notations and letters. Out of these seemingly incoherent things emerges, through Boswell's great skill in selection and arrangement, a coherent, vivid, and unforgettable picture of a great personality. Here the person for the first time is allowed to reveal himself without the intrusion of didactic, panegyric, or other extraneous materials. By his mastery of cumulative detail, Boswell set for successors a model of synthetic biography hardly excelled in discernment and discrimination, in literary proportion and artistry.

The Memoirs of Edward Gibbon hold a place as one of the most accomplished autobiographies in English literature. To quote the words of G. Birbeck Hill who sums up the contributions of the eighteenth century to biographical writing:

> If, as Johnson said, there had been only three books "written by man that were wished longer by their readers," the eighteenth century was not to draw to its close without seeing a fourth added. With *Don Quixote*, *The Pilgrim's Progress*, and *Robinson Crusoe*, the *Autobiography of Edward Gibbon* was henceforth to rank as "a work whose conclusion is perceived with an eye of sorrow, such as the traveler casts

upon departing day." It is indeed so short that it can be read by the light of a single pair of candles; it is so interesting in its subject, and so alluring in its turns of thought and its style, that in a second and third reading it gives scarcely less pleasure than in the first. Among the books in which men have told the story of their own lives it stands in the front rank. It is a striking fact that one of the first of autobiographies and the first of biographies were written in the same years. Boswell was still working at his *Life of Johnson* when Gibbon began those memoirs from which his autobiography, in the form in which it was given to the world, was so skilfully pieced together. But a short time had gone by since Johnson had said that "he did not think that the life of any literary man in England had been well written." That reproach against our writers he himself did much to lessen by his Lives of Cowley and of Milton, of Dryden and of Pope. It was finally removed by two members of that famous club which he had helped to found. However weak was the end of the eighteenth century in works of imagination, in one great branch of literature it faded nobly away. Both in the *Life of Johnson* and in the *Autobiography of Edward Gibbon* it "left something so written to after-times as they should not willingly let it die."

There are few more eloquent summaries of a life than that Gibbon has given in his *Finale.*

Robert Southey (1774–1843) was born in Bristol and educated at Westminster School and Baliol College, Oxford. Leaving Oxford in 1794, he contemplated with Coleridge a quixotic scheme for reviving the golden age on the banks of the Susquehanna River in Pennsylvania. Instead they both married and abandoned the scheme for want of funds. He gradually gave up his radical opinions and swung to the opposite extreme of conservatism; and his celebration of George III drew from Byron the unexcelled satire, *The Vision of Judgment.* In 1804 he took up permanent residence in the Lake country and during the rest of his life issued annually literary works of various kinds. He still holds among Romantic poets a minor place, but his *Life of Nelson* is a model of the biography of commemoration, written in the vein of Plutarch to display for the admiration of coming generations the greatness of England's naval hero. He does not, however, as a Victorian writer probably would have done, keep

a conspiracy of silence regarding Nelson's relations with Lady Hamilton. He states the facts in forthright fashion without comment; nor does he avail himself of the opportunity present-day biography so eagerly seizes, to forget Trafalgar and the Battle of the Nile, and to write either a romancé, or a satiric, or psycho-analytic account of the love story.

John Gibson Lockhart (1794–1854) born in Cambusnethan, was educated at Glasgow University and studied law, but never practised. In 1817 he began literary work as contributor for *Blackwood's Magazine*. In 1820 he married the daughter of Sir Walter Scott, and became an intimate of the circle at Abbotsford. He succeeded Gifford as editor of the *Quarterly Review* in 1826 and held the position for twenty-seven years.

Lockhart's *Life of Scott* (1836–38) is the second great biography in English literature built after the inductive model of Boswell. The secret of Lockhart's success lies in his adopting a procedure every biographer should follow: "It was my wish to let the character develop itself." "I have endeavored," he writes, "to lay before the reader those parts of Sir Walter's character to which we have access, as they were indicated in his sayings and doings through the long series of his years, making use, whenever it was possible, of his own letters and diaries rather than of any other materials—but refraining from obtruding almost anything of comment." "How perfectly," writes Nicolson, "does he fuse the indirect with the direct narration! We have no sudden sense of Lockhart's own appearance on the scene. What Andrew Lang has called his total lack of self-consciousness enables him to enter his own narrative unobserved: he merely slips into the room, the conversation continues; it is only insensibly that we realize that it has all become more convincing and more real." In praise of his prose style, Lang writes: "Lockhart has no mannerisms, no affectations, no privy jargon, no confidences with the reader; but it may almost be said that he has no faults. His English is like the English of Swift, all the light is concentrated on the object. Without disparagement of the great or pleasing authors already named; with every

acknowledgment of the charming or the astonishing qualities of their various manners, we must also claim a place, and a high place, for the style of Lockhart. He wrote English."

Thomas De Quincey's *Confessions* display some of the same pride in achievement that we find in the autobiography of Benvenuto Cellini. In this case, however, De Quincey quietly, almost breathlessly, unrolls the account of his extraordinary experiments with opium, the gradual increase in laudanum-taking from several drops to the astounding amount of three hundred and forty grains a day, his deliberate reduction to forty grains a day, and finally to six, which his daughter says he never again exceeded. At seventy he was able to walk fourteen miles for daily exercise, and he lived four years more. We may observe that, like Cellini, De Quincey thought himself, and justly too, quite a fellow.

His style is characterized by excessive qualification and suspense, by frequent digression, by scrupulous precision and subtlety, and by stately passages of harmonies and rhythms which produce the musical atmosphere of symphonic poems. He is especially fond of writing these purple passages as perorations. His realistic side appears, disconcertingly at times, in his sudden introduction of the grotesque, even ghastly, humor with which his *Murder as Fine Art* is especially replete. His *Confessions* is an early example of the biography of clinical exposure, such as we find later in Clifford W. Beers' remarkable psychological autobiography, *The Mind That Found Itself*, or in the perfervid pages of the *Diary of Marie Bashkirtseff* and unfortunately in the works of many lesser lights absorbed with their glandular secretions and Freudian complexes.

John Stuart Mill's *Autobiography* is a new type largely confined to those incidents which reveal the growth of a mind. It is an early example of psychological biography. We find here no picturesque details such as Boswell gives us of Doctor Johnson's peculiar habits with food, drink, and dress, but an account of Mill's precocious reading and equally precocious

thinking. Mill no doubt considered himself a man of great mental powers, but his self-revelations are not tainted with an unpleasant egotism; he succeeded in recording his mental development with an unusual degree of accuracy and detachment. His style is the expression of a dispassionate and disciplined mind.

The Life of Pasteur by René Vallery-Radot is regarded as one of the outstanding lives of men of science. Only within the last fifty years have scientists come to their own as subjects for biography. M. Vallery-Radot had the advantage of describing a life which merited nothing but praise for its tolerance of bigoted opposition, its dogged persistence in the scientific method of searching out the truth, and its high-minded devotion to the welfare of humanity. The author employs rather disjointedly the inductive method, frequently quoting from Pasteur's letters, notes, and lectures, and introducing the tributes paid him by various scientific bodies in France and neighboring countries. The biography suffers in translation from the French; the English version is awkward and cumbersome in sentence structure.

The *Confession* of Leo Tolstoi reveals the struggle that took place in thinkers of the nineteenth century between the claims of established supernatural religion and the new naturalism of science. Like Newman in England, Tolstoi could not rest until he found some authoritative truth. He did not accept the findings of science, nor did he return to the Orthodox Russian Church, as Newman turned to Roman Catholicism; he found his authority in a harmony of the New Testament Gospels. In this composite he discovered what he believed to be the unadulterated teachings of Jesus: other-worldliness, poverty, chastity, and brotherhood, precepts which he endeavored with indifferent success to obey literally, much to the distress of his wife and his own peace of mind. Bound to this world by inherited and acquired wealth, and to domesticity by an overpowering sexual instinct resulting in numerous children, his final tragic flight to escape these obligations for a simple life of peasantry marks the end of a great artist and a passionately religious

genius of the last century. His *Confession* belongs among the autobiographies of religious revelation and justification.

Lytton Strachey during the last twenty years has won the merited position of first among modern biographers. His *Eminent Victorians* followed by *Queen Victoria* and recently by *Elizabeth and Essex* are examples of what is called "the new biography." Mr. G. A. Johnston brilliantly analyzes the characteristics of the new biography: (1) It creates an illusion of reality akin to that of the novel (2) it is dramatic in pattern and design (3) it is dispassionate and detached in method (4) it insists on enduring humanity as an eternal quality (5) it is psychological and analytic in approach (6) it adopts a brilliant style, clear, logical, animated, and infused with epigram, paradox, irony, antithesis, rhetorical question and *obiter dicta* (7) it weaves colored tableaux and paints vivid pictures, omitting everything humdrum and extraneous (8) it is sceptical, disillusioned, and impressed with the overwhelming power of Fate in the lives of men.

Mr. Nicolson maintains that the new biography falls short of the "pure" biographies of Lockhart and Boswell which were written with no personal thesis in mind. Mr. Samuel McChord Crothers has called Strachey a "Satan among the biographers." Possessing no sympathy with imperialism or Evangelical Christianity, two potent articles of the Victorian faith, Strachey may amusingly dispel, but cannot recreate the halo of romance that suffused the figure of General Gordon. A far more judicial appraisal of Strachey's biographical powers may be found in *Aspects of Biography* by his imitator and contemporary, André Maurois. Strachey's examples, however, of the art of biography as exposé have had a baleful influence upon lesser writers who, without his genius for holding the balance even, have turned biography into the invidious channels of muckraking, debunking and scandal; for example: Hugh Kingsmill's *Matthew Arnold*, a wilful piece of caricature, satire, and hate, or Philip Guedalla's saucy and flippant sketches of the Fathers of the American Revolution.

André Maurois' *Disraeli* approaches in the new method the art of Strachey. *Ariel*, his popular biography of Shelley, as he now confesses, was written in an unfortunate state of mind. He seems to have ignored the fact that Shelley was primarily a lyric poet, as well as a lover of beautiful women. But his *Disraeli* is a sympathetic, accurate, and moving account of a great political genius. No one has more searchingly studied the theories and practices of biographical writing than Maurois in his *Aspects of Biography*. Every student of the subject should read this book.

BIBLIOGRAPHICAL NOTES ON BIOGRAPHY

The best short account of English biography is Harold Nicolson's *The Development of English Biography*, Harcourt, Brace, 1928; the best long and detailed treatment is Waldo Dunn's *English Biography*, Dutton, 1916. See also the essay by Edmund Gosse on *Biography* in the *Encyclopedia Britannica*, Eleventh Edition; and the treatments of biographical writing in the *Cambridge History of English Literature*.

For critical commentary on biography as an art the student should read Wilbur L. Cross's essay, *An Outline of Biography, From Plutarch to Strachey*, Henry Holt & Co., New York, 1924, and André Maurois' *Aspects of Biography*, New York, 1928; Samuel McChord Crothers' "Satan Among the Biographers" from *The Cheerful Giver*, 1923; Gamaliel Bradford's "The Art of Psychography," in *The Literary Review*, New York, April 28, 1923; G. A. Johnston, "The New Biography," in the *Atlantic Monthly*, March, 1929.

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[1]A longer list of biographies may be found in Professor W. L. Cross's *An Outline of Biography, From Plutarch to Strachey.*

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